

CONFIDENTIAL

No. 31 of 1916.

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 29th July 1916.

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List of Indian Newspapers and Periodicals.

[As it stood on the 1st January 1916.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 47 years.	500
2	"Diptee" (P) ...	Do. ...	Do ...	Rev. G. R. Kampfer ...	500
<i>Bengali.</i>					
3	"Ahale Hadis" (P) ...	Calcutta ...	Monthly ...	Maulvi Abdul Hakim ; age 32 years	1,000
4	"Alaukik Rahasya" (P) ...	Do. ...	Do. ...	Kshirod Prasad Vidyabinod, Brahmin ; age 57 years.	700
5	"Al-Islam" (P) ...	Do. ...	Do. ...	Akram Khan ; age 36 years ...	900
6	"Alochana" (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 50 years.	500
7	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin ; age 40 years.	500
8	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 46 years.	300
9	"Anjali" (P) ...	Do. ...	Do. ...	Krishna Bihari Datta ; age 30 years.	200
10	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 31 years.	1,000
11	"Archhana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 37 years.	600
12	"Arghya" (P) ...	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha ; age 35 years.	350
13	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 76 years.	1,000
14	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 51 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 42 years.	600
16	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani, Dacca,	1,000
17	"Baidya Sanjivani" (P) ...	Calcutta ...	Do. ...	Upendra Nath Vaidyaratna, Hindu, Baidya ; age about 53 years.	500
18	"Baisya Patrika" (P) ...	Jessore ...	Do. ...	Jogendra Nath De, Hindu, Barui ...	500
19	"Balak" (P) ...	Calcutta ...	Do. ...	C. S. Patterson ...	4,000
20	"Bamabodhini Patrika" (P)	Do. ...	Do. ...	Sukumar Dutt, Brahmo ; age 44 years.	500
21	"Bangabandhu" (P)...	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 58 years.	150
22	"Bangal Mahila" (P) ...	.....	Do. ...	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	Not known.
23	"Bangali" (N)	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banarji, Brahmin ; age 70 years.	6,000
24	"Bangaratna" (N)	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 31 years.	1,550
25	"Bangavasi" (N)	Calcutta ...	Do. ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 59 years.	19,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
26	"Bankura Darpan" (N).	Bankura	Weekly	Rama Nuth Mukherji; age 55 years	453
27	"Banshari" (P)	Calcutta	Monthly	Tapan Das, Hindu, Kayastha; age 23 years.	500
28	"Barisal Hitaishi" (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya; age 38 years.	625
29	"Basumatl" (N)	Calcutta	Do	Sasi Bhushan Mukherji, Hindu, Brahmin; age 49 years, and Panchkari Banerji	14,000
30	"Bauddha Bandhu" (P)	Do.	Monthly	Sriman Purnananda Swami, age 33 years.	750
31	"Bhakti" (P)	Howrah	Do.	Dines Chandra Bhattacharya, Hindu, Brahmin; age 30 years.	600
32	"Bharati" (P)	Calcutta	Do.	Mani Lal Ganguli, Brahmo; age about 33 years.	1,700
33	"Bharatbaraha" (P)	Do.	Do.	Amulya Charan Ghosh Vidyabhusan, Kayastha; age 40 years; and Jaladhar Sen, Kayastha, age 52 years.	4,000
34	"Bharatmahila" (P)	Dacca	Do.	Srimati Saraju Bala Dutta, Brahmo; age 35 years.	450
35	"Bharat Nari" (P)	Calcutta	Do.	Ananda Chandra Gupta, Hindu Baidya.	1,000
36	"Bhisak Darpan" (P)	Do.	Do.	Rai Sahib Giri Chandra Bagchi	250
37	"Bidushak" (P)	Do.	Do.	Kshetra Nath Banerji, Brahmin; age 42 years.	200
38	"Bijnan" (P)	Do.	Do.	Dr Amrita Lal Sarkar, Satgope; age about 44 years.	200
39	"Bikrampur" ()	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Baidya.	500
40	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakravarti, Hindu, Brahmin; age 42 years.	1,007
41	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mallik, Hindu, Brahmin; age 35 years.	800
42	"Birbhum Vasi" (N)	Rampur Hat	Weekly	Tara Sundar Mukherji, Hindu, Brahmin.	700
43	"Brahma Vadi" (P)	Barisal	Monthly	Manamohan Chakravarti, Brahmo; age 54 years.	660
44	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
45	"Brahman Samaj" (P)	Do.	Weekly	Pandit Basanta Kumar Tarkanidhi, Hindu, Brahmin; age 41 years.	1,000
46	"Burdwan Sanjivani" (N).	Burdwan	Do.	Prabodhananda Sarkar, Hindu, Kayastha; age 25 years.	700
47	"Byabasay O Baniya" (P)	Calcutta	Monthly	Sachindra Prasad Basu, Brahmo; age 38 years.	500
48	"Chabbi Pargana Vartavaha" (N).	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya; age 32 years.	800
49	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha	800
50	"Chikitsa Prakash" (P)	Nadia	Monthly	Dhirendra Nath Halder, Hindu, Gandabanik; age 30 years.	500
51	"Chikitsa Tatva Vijnan" (P)	Calcutta	Do.	Binode Lal Das Gupta, Vaidya; age 46 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
52	"Chinsura Vartavaha" (N).	Chinsura	Weekly	Dina Nath Mukherji, Brahmin ; age 50 years.	1,000
53	"Dainik Chandrika" (N).	Calcutta	Daily except on Thursdays.	Hari Das Datta, Hindu, Kayastha ; age 45 years.	400
54	"Dainik Basumati" (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 49 years, and others.	3,500
55	"Dacca Prakas" (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
56	"Darsak" (N) ...	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 41 years.	2,000
57	"Dhanwantari" (P)	Do.	Monthly	Purna Chandra Gupta, Hindu, Vaidya age 62 years.	600
58	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
59	"Diamond Harbour Hitaishi" (N).	Diamond Harbour.	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 55 years.	7,000
60	"Education Gazette" (N) ...	Chinsura	Do.	Kumar Dev Mukherji, Brahmin ; age 26 years.	1,500
61	"Faridpur Hitaishini" (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 79 years.	900
62	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	800
63	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 36 years.	300
64	"Gaud-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
65	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 58 years.	3,000
66	"Hakim" (P) ...	Do.	Do.	Masihar Rahaman, Muhammadan ; age 33 years.	500
67	"Sri Gauranga Sevaka" (P)	Do.	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 59 years.	400
68	"Hare School Magazine" (P)	Do.	Do.	Harendra Lal Ghosh, Hindu, Kayastha	500
69	"Hindu Ranjika" (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 42 years.	200
70	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
71	"Hindu School Magazine" (P)	Calcutta	Do.	Bajali Bhushan Shome, Hindu, Kayastha ; age 18 years.	800
72	"Hitavadi" (N)	Do.	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 51 years.	32,000
73	"Islam Abha" (P)	Dacca	Monthly	Shaikh Abdul Majid	1,000
74	"Islam-Rabi" (N) ^o	Mymensingh	Weekly	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
75	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 58 years.	700
76	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
77	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 32 years.	600
78	"Jangipur Samoad" (N) ^o	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
79	"Janmabhumi" (P)	Calcutta	Monthly	Jatindranath Datta, Hindu, Kayastha; age 32 years.	300
80	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
81	"Jhankar" (P)	Calcutta	Monthly	Jitendra Nath Pal, Hindu, Kayastha; age 35 years.	900
82	"Jubak" (P)	Santipur	Do.	Jnananda Pramanik, Brahmo; age 36 years.	300
83	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
84	"Kajer-Loke" (P)	Calcutta	Do.	Saroda Prasad Chatterji, Brahmin; age 49 years.	350
85	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 51 years.	500
86	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 39 years.	150
87	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 70 years.	500
88	"Kayastha Patrika" (P)	Calcutta	Monthly	Sarat Kumar Mitra, Hindu, Kayastha; age 40 years.	750
89	"Khulnavasi" (N)	Khulna	Weekly	Gopal Chandra Mukharji, Hindu, Brahmin; age 54 years.	350
90	"Krishak" (P)	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha; age 42 years.	700
91	"Krishi Samvad" (P)	Dacca	Do	Nishi Kanta Ghosh Hindu, Kayastha age about 36 years.	1,000
92	"Kshatriya Bandhoo" (P)	Calcutta	Do.	Nagiswar Prasad Sinha, Hindu, Kshatriya; age 40 years.	400
93	"Kshristya Bandhav" (P)	Do.	Do.	Mathura Nath Nath, Christian; age about 52 years.	500
94	"Kushadaha" (P)	Do.	Do.	Jagindra Nath Kundu, Brahmo; age 38 years.	500
95	"Mahila" (P)	Do.	Do.	Revd. Braja Gopal Neogi, Brahmo; age 51 years.	200
96	"Mahila Bandhav" (P)	Do.	Do.	Miss K. Blair; age 61 years	500
97	"Mahishya Mahila" (P)	Nadia	Do.	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
98	"Mahisya Samaj" (P)	Calcutta	Do.	Sevananda Bharati, Hindu, Mahishya age 32 years.	1,200
99	"Malancha" (P)	Do.	Do.	Kali Prasanna Das Gupta; Hindu, Vaidya; age 46 years.	1,000
100	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin; age 44 years.	1,100
101	"Manasi" (P)*	Calcutta	Monthly	Maharaja Jagadindra Nath Ray Hindu, Brahmin, age 41 years.	2,200
102	"Mandar Mala"	Do.	Weekly	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 68 years.	400
103	"Marmavani" (N)*	Do.	Do.	Maharaja Jagadindra Nath Ray, Hindu, Brahmin; age 41 years.	700
104	"Medini Bandhab" (N)	Midnapore	Do.	Gossaindas Karan, Hindu, Satgope; age 27 years.	500

*Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
105	"Midnapore Hitalshi" (N).	Midnapore ...	Weekly ...	Manmatha Nath Nag, Hindu, Kayastha ; age 39 years.	1,700
106	"Moslem Hitalshi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	8,500
107	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 40 years.	About 7,000
108	"Mukul" (P) ...	Do. ...	Monthly ...	Ananda Charan Sen, Brahmo ; age 46 years.	450
109	"Murshidabad Hitalshi." (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
110	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly ...	.....	.....
111	"Nandini" (P) ...	Howrah ...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 33 years.	500
112	"Narayan" (P) ...	Calcutta ...	Monthly ...	Chitta Ranjan Das, Hindu ; age 49 years.	1,200
113	"Natya Mandir" (P) ...	Do. ...	Do. ...	Mani Lal Banarji, Hindu, Brahmin ; age 32 years.	700
114	"Nava Vanga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 27 years.	400
115	"Nayak" (N) ...	Calcutta ...	Daily ...	Panchcowri Banarji, Hindu, Brahmin ; age 49 years.	About 3,500
116	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahmo ; age 63 years.	900
117	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahmo ; age 56 years.	500
118	"Nityananda Sevak" (P) ...	Murshidabad ...	Monthly ...	Abinash Chandra Kabyapurantirtha, Hindu, Brahmin ; age 48 years.	400
119	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan ; age 33 years.	400
120	"Pabna Bogra Hitalshi" (N).	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
121	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	500
122	"Pallivasi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahmin ; age 49 years.	300
123	"Pallivarta" (N) ...	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha ; age 45 years.	500
124	"Pantha" (P) ...	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	300
125	"Pataka" (P) ...	Do. ...	Do. ...	Hari Charan Das, Hindu, carpenter by caste.	400
126	"Pataka" (P) ...	Barisal ...	Quarterly ...	Rev. J. D. Raw ...	500
127	"Prabhini" (N) ^o ...	Do. ...	Weekly ...	Panchkari Banarji, Hindu, Brahmin	3,000
128	"Prachar" (P) ...	Jayanagar ...	Monthly ...	Rev. G. C. Dutt, Christian ; age 48 years.	1,600
129	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 33 years.	210
130	"Prajapati" (P) ...	Do. ...	Monthly ...	Jnanendra Nath Kumar ...	1,000
131	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Jogesh Chandra Chowdhuri, Brahmin	800
132	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Hindu, Goala ; age 45 years.	715

*Suspended.

No	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Pratijna" (N)	Calcutta	Weekly	Jatindra Lal Mukherji, Brahmin; age 45 years.	150
134	"Pratihar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 68 years.	506
135	"Pratibha" (P)	Dacca	Monthly	Abinash Chandra Mazumdar; Hindu, Brahmin; age 30 years.	500
136	"Pravasi" (P)	Calcutta	Do	Ramanunda Chatterji, M.A., Brahmo; age 57 years.	5,000
137	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya; age 32 years.	300
138	"Pritibarta" (P)	Tippera	Do.	Kali Das Pal; Hindu	500
139	"Rajdutt" (P)	Calcutta	Do.	Revd. Rasa Maya Biswas, Christian; age 33 years.	700
140	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 49 years.	400
141	"Rangpur Sahitya Parishad Patrika." (P)	Do.	Quarterly	Bhavani Prasanna Lahiri; Hindu, Brahmin.	500
142	"Ratnakar" (N)	Asansol	Weekly	Abdul Latif, Muhammadan; age 36 years.	783
143	"Rayat" (N) ^c	Calcutta	Do.	Naziruddin Ahmad, Mussalman; age about 35 years.	900
144	"Sabuj Patra" (P)	Do.	Monthly	Pramatha Nath Chaudhuri, Brahmo; age about 41 years.	500
145	"Sadhak" (P)	Nadia	Do.	Satish Chandra Biswas; Hindu, Kaivartta; age 34 years.	200
146	"Sahitya Parisad Patrika" (P)	Calcutta	Quarterly	Mahamahopadhyaya Satish Chandra Vidyabhusan, Hindu, Acharyya by caste; age 51 years.	2,000
147	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin; age 62 years.	400
148	"Sahitya Samvad" (P)	Howrah	Do.	Pramatha Nath Sanyal, Hindu, Brahmin; age 36 years.	1,300
149	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
150	"Samaj Bandhu" (P)	Do.	Do	Adhar Chandra Das, Hindu, Mahisya; age 36 years	450
151	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
152	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo; age 62 years.	About 550
153	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste; age 43 years.	200
154	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose; age about 48 years.	300
155	"Sammilani" (P)	Do.	Monthly	N. J. Basu, M.A.	400
156	"Sandes" (P)	Do.	Do.	Sukumar Roy Chowdhury, Brahmo; age 32 years.	2,500
157	"Sanjivani" (N)	Do.	Weekly	Krishna Kumar Mitter; age 55 years.	6,000

*Suspended.

No.	Name of publication.	Where published.	Edition	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
158	"Sankalpa" (P)	Calcutta	Monthly	Amulya Chandra Ghosh, Kayastha ; age about 35 years.	900
159	"Sansodhini" (N)	Chittagong	Weekly	Kali Chandra Gupta, Brahmo ; age about 60 years.	400
160	"Santosh" (P)	Mymensingh	Monthly	Mohim Ch. Chakladar, Hindu, Kayastha ; age 41 years	1,000
161	"Saswati" (P)	Calcutta	Do.	Nikhil Nath Roy, Kayastha ; age 51 years.	400
162	"Sebak" (P)	Dacca	Do.	Purba Bangala Brahman Sammilani	300
163	"Senapati" (P)	Calcutta	Do.	Revd. W. Carey ; age 59 years	200
164	"Serampore" (N)	Serampore	Weekly	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	400
165	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha ; age 41 years.	7,500
166	"Saurabha" (P)	Dacca	Do.	Kedar Nath Majumdar, Hindu, Kayastha ; age 42 years.	1,200
167	"Silpa-o-Suhitya" (P)	Chinsura	Do.	Netai Chand Mukherji, Hindu, Brahmin ; age 37 years.	350
168	"Siksha-o-Swasthya" (P)	Calcutta	Do.	Atul Chandra Sen, M.A. B.L., Hindu ; Baidya ; age 41 years.	200
169	"Sikshak" (P)	Barisal	Do.	Revd. W. Carey ; age 59 years	125
170	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury ; age 38 years.	1,000
171	"Siksha Samachar" (N)	Dacca	Weekly	Abinash Chandra Gupta, M.A., B.L., Vaidya ; age 39 years.	1,500
172	"Snehamayi" (P)	Do.	Monthly	Revd. A. L. Sarkar	700
173	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo ; age 39 years.	250
174	"Sri Sri Krishna Chaitanya Tattwa Praeharak." (P).	Do.	Do.	Dr. Priya Nath Nandi, Hindu ; age 56 years.	1,000
175	"Sri Sri Nitya Dharma" (P)	Kalighat	Do.	Satya Nath Biswas, Hindu ; age 48 years.	300
176	"Sri Sri Vaishnava Sangini" (P).	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
177	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do.	Weekly	Nisi Kanta Sen, Hindu, Baidya ; age 33 years.	1,200
178	"Sumati" (P)	Dacca	Monthly	Purna Chandra Ghosh, Kayastha ; age 42 years.	500
179	"Suprabhat" (P)	Calcutta	Do.	Sm. Kumudini Mitra, Brahmo ; age 32 years.	900
180	"Suraj" (N)	Pabna	Weekly	Manmatha Nath Sanyal	500
181	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo ; age 32 years.	300
182	"Suhrid" (N)	Perojpor Barisal	Fortnightly	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300
183	"Surabhi" (P)	Contai	Do.	Baranashi Banarji, Hindu, Brahmin ; age 47 years	300
184	"Swarnakar Bandhav" (P)	Calcutta	Do.	Nagendra Nath Shee, M.A., goldsmith by caste ; age 50 years.	400

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
185	"Swastha Samachar" (P) ...	Calcutta	Monthly	Dr. Kartik Chandra Bose, M.B. ...	4,000
186	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli; age 34 years.	500
187	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkrishna Paul and others, Hindu, Tambuli; age 45 years.	200
188	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha; age 41 years.	250
189	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 42 years.	450
190	"Tattwa Manjari" (P) ...	Do.	Monthly	Kali Charan Basu; age about 43 years.	600
191	"Tattwa-bodhini Patrika" (P).	Do.	Do.	Rabindra Nath Tagore, Brahmo; age 54 years.	300
192	"Theatre" (N)* ...	Do.	Weekly	Moni Lal Banarji, Brahmin; age about 31 years.	800
193	"Toshini" (P) *	Dacca	Monthly	Anukul Chandra Gupta, Baidya; age 44 years.	1,250
194	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukharji	900
195	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
196	"Tulsi Patra" (P) ...	Calcutta	Monthly	Rasik Mohan Bidyabhushan, Brahmin; age 55 years.	250
197	"Uchchasa" (P) ...	Do.	Do.	Bhabataran Basu, Hindu, Kayastha; age 34 years.	150
198	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,200
199	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin; age 30 years.	About 3,000
200	"Upasana" (P) ...	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin; age 57 years.	450
201	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	1,000
202	"Vartavaha" (N) ...	Banaghat	Weekly	Girija Nath Mukharji, Hindu, Brahmin; age 46 years.	775
203	"Vasudha" (P) *	Calcutta	Monthly	Banku Behari Dhar, Baidya	300
204	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha; age 54 years.	600
205	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 39 years.	2,000
206	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya; age 39 years.	1,000
207	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal B.A., Kayastha; age 32 years.	900
<i>English-Bengali.</i>					
208	"Ananda Mohan College Magazine." (P).	Mymensingh	Do	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
209	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu, Hindu, Kayastha; age 50 years.	600
210	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukharji, Hindu, Brahmin; age 51 years.	250
211	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Pamsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500

* Suspended

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor	Circulation.
<i>English-Bengali—concluded.</i>					
212	"Dacca Gazette" (N)	Dacca	Weekly	Satya Bhusan Dutt Roy, Baidya; age 49 years.	500
213	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra, Hindu, Kayastha; age 49 years, and Bidhubhushan Goswami.	800
214	"Fraternity" (P)	Calcutta	Quarterly	Revd. W. E. S. Holland	150
215	"Jagannath College Magazine." (P).	Dacca	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
216	"Jyoti" (N)	Chittagong	Weekly	Kali Sankar Chakravarti; age 49 years.	2,000
217	"Krishnagar College Magazine." (P).	Krishnagar	Monthly	Hemanta Kumar S rkar	200
218	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
219	"Rangpur Dikprakash." (N).	Rangpur	Weekly	Pramatha Nath De	300
220	"Ripon College Magazine" (P).	Calcutta	Bi-monthly	Sukumar Datta, M.A., Hindu, Kayastha; age 30 years.	2,000
221	"Sanjaya" (N)	Faridpur	Weekly	Rama Nath Ghosh, Hindu, Kayastha; age about 43 years.	500
222	"Scottish Churches College Magazine." (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
223	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 51 years.	500
<i>Garó.</i>					
224	"Achikni Ripeng" (P)	Calcutta	Monthly	Miss E. C. Bond and W. C. Mason	550
225	"Phring Phrang" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
226	"Bharat Mitra" (N)	Calcutta	Week I	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 41 years.	3,000
227	"Calcutta Samachar" (N).	Do.	Do.	Amrita Lal Chakravarti; Hindu, Brahmin; age about 61 years.	2,000
228	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Revd. K. W. G. Kennedy, Christian	450
229	"Daily Price List" (N)	Calcutta	Daily	Bhupat Ram	250
230	"Dainik Bharat Mitra." (N).	Do.	Do.	Ram Parad Kar, Hindu, Brahmin; age 34 years.	1,500
231	"Daroga Daptar" (P)	Do.	Monthly	Ram Lal Barman, Hindu, Kshatriya; age 30 years.	800
232	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 40 years.	5,000
233	"Bhaskar" (P)	Do.	Quarterly	Padmaraj Ram Vala, Hindu, Jain; age about 48 years.	200
234	"Manoranjan" (P)	Do.	Monthly	Ishwari Prasad Sharma, Hindu, Brahmin; age 52 years.	500
235	"Marwari" (N)	Do.	Weekly	B. K. Tebrivala, Hindu, Agarwala; age 45 years.	300

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Hindi—concluded.</i>					
236	"Ratnakar" (P) ...	Calcutta	Monthly	Hari Kissen Joabar, Hindu, Khatiya ; age 38 years	1,000
237	"Swastha Samachar" (P) ...	Do.	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
<i>Parsi.</i>					
238	"Gurkha Khabar Kogat" (P) ...	Darjeeling	Monthly	Rev. G. P. Pradhan, Christian ; age 63 years.	400
<i>Persian.</i>					
239	"Habul Matin" (M) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan ; age 71 years.	500
<i>Poly-lingual.</i>					
240	"Printers' Provider" (P) ...	Calcutta	Monthly	Mr. S. T. Jones	500
241	"Sajjan Toshini" (P) ...	Srimayapur	Do.	Bimala Prasad Dutta, Hindu, Kayastha ; age 43 years.	300
<i>Sanskrit.</i>					
242	"Vidyodaya" (P) ...	Calcutta	Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 34 years.	500
<i>Bengali-Sanskrit.</i>					
243	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin	800
244	"Hindu Patrika" (P) ...	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barjubi ; age 62 years.	940
245	"Sri Vaishnava Sevika" (P) ...	Calcutta	Do.	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
246	"Albalagh" (M) ^o ...	Calcutta	Weekly	Abul Kalam Azad, Muhammadan ; age about 33 years.	1,000
247	"Anwar-ul-Akhbar" ^o ...	Calcutta	Daily	Manvi Muhammad Irshad Hossain, Muhammadan ; age 41 years.	800
248	"Negare Bazm" (P) ^o ...	Do.	Monthly	Muhammad Sayed Hossain Askari, M.A. ; age 27 years, and another.	400
249	"Refaqut" (M) ^o ...	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
250	"Durbin" (M) ^o ...	Do.	Do.	Mr. A. M. Suhrawardy	800
251	"Resalat" (M) ^o ...	Do.	Do.	Sajat Hassain, Muhammadan ; age about 45 years.	8,000
252	"Safir" (M) ^o ...	Do.	Do.	Hakim Ali Hussain Safir	1,000
253	"Tandrut" (P) ...	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
254	"Tarjoman" (M) ^o ...	Do.	Daily	Ghulam Hydar Khan, Mussalman ; age about 38 years.	3,000
255	"Tirmezee" (M) ^o ...	Do.	Do.	Saiyid Ali Asgar Termzel, Muhammadan ; age about 26 years.	200
256	"Iqdam" (M) ^o ...	Do.	Do.	Mohiuddin Ahmad, B.A. ; age 35 years.	1,000
<i>Urdu.</i>					
257	"Utkal Varta" ^o ...	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste ; age about 51 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st January 1916.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Sadaqat (N.) ...	Calcutta ...	Daily ...	.....	.....
2	Birbhum Hitaishi (N.) ...	Suri ...	Weekly ...	... ..	.....
3	Manashi-O-Marmabani (P.) ...	Calcutta ...	Monthly ...	.....	.....
	<i>Gujrati.</i>				
4	Navroz (N) ...	Calcutta ...	Weekly ...	.....	.....

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Charu Mihir* (Mymensingh) of the 18th July thinks that the Bombay Government's order on Mrs. Besant is due to her agitation for Indian Home Rule. When the

Mrs. Besant.

Defence of India Act was passed, it was said that it would be applied only in cases of offences having some connection with the war, but now it is being made use of by the authorities in various directions. Probably the other Provincial Governments also will pass similar orders on Mrs. Besant, which will compel her to leave India.

2. The *Hitavadi* (Calcutta) of the 21st July does not know what the reason is for Mrs. Besant's exclusion from Bombay. Possibly it may be connected with the Home Rule agitation she was getting up.

The order of the Governor of Bombay.

3. The Bombay Government's order on Mrs. Besant, writes the *Pravasi* (Calcutta) for *Sravan*, 1323 (B.E.), has not at all astonished us. For, although she has done nothing against the British Sovereign and the

The Bombay Government's order on Mrs. Besant.

British Empire, as an advocate of *swaraj* and a dauntless critic of the present system of Indian administration and unjust officials, she has naturally incurred the displeasure of English officials.

We think that the order has been passed on imaginary grounds. If the Bombay Government had reasonable grounds for passing the order, why did it not disclose them? So far as we know, Mrs. Besant cannot commit anarchical outrages, nor can she conspire against the King-Emperor and the British *Raj*. On the contrary, she has wielded her powerful pen against anarchism and the Germans, has received the thanks of the Governor of Madras for raising money for war funds, and has preached the indissoluble character of the connection between India and England. If what she wrote in her two papers was considered objectionable, Government should have suppressed them, or at least prohibited their entry into the Bombay Presidency. But this has not been done. We, therefore, think that the Bombay Government's order is the result of her speeches on Indian Home Rule. Lord Hardinge, although he thought the prospect of Home Rule in India to be very distant, admitted it to be quite a legitimate ideal for Indians.

However that may be, we are not sorry at the Bombay Government's order on Mrs. Besant, for it is nothing compared with the 190 internments and 21 deportations of Bengalis, the news of which has made no commotion in the country and will not perhaps reach the ears of the British public in England. But Mrs. Besant is a well-known person and is, besides, an English woman. Consequently, the order on her will be widely discussed in this country and abroad and may do some good.

4. The *Sadaqat* (Calcutta) of the 25th July has the following :—

The Government of Bombay and Indian newspapers.

Our contemporary of the *Punjabee* writes :— We do not know whence the *Hindu* got the information that the Bombay Government has forbidden the newspapers in the Bombay Presidency to criticise its action with regard to Mrs. Besant. The surmise of the *Hindu* appears to be correct, as we find that the *Bombay Chronicle*, which is the sole Indian paper in the Bombay Presidency, has not yet criticised Government, although it raised its voice against the enforcement of the Press Act against *New India*.

Probably the *Punjabee* is right in its view of the matter. But it is not right in remarking that the action adopted by the Bombay Government is unique, because this is contrary to facts.

5. The *Dainik Bharat Mitra* (Calcutta) of the 18th July says :—

Parharkar's internment

We have already said that we have no doubts about the innocence of Mr. Parharkar and we feel more than convinced that he has been wrongly interned. When Government

CHARU MIHIR,
July 18th, 1916.

HITAVADI,
July 21st, 1916.

PRAVASI, SRAVAN,
1323 (B. E.)

SADAQAT,
July 25th, 1916.

DAINIK BHARAT
MITRA,
July 18th, 1916.

finds out its mistake he will probably be released. We are entirely opposed to this sort of action.

After dwelling upon the abilities of Mr. Parharkar, the paper remarks that it is surprising how the police and Government came to look upon him as a suspect.

CALCUTTA SAMACHAR.
July 19th, 1916.

6. The *Calcutta Samachar* (Calcutta) of the 19th July is surprised at the internment of Mr. Parharkar. It is under the impression that he did not merit this punishment and requests Government to do him justice. In conclusion, it suggests that if Government is bent upon interning him, it should send him to some healthy place.

BANGALI,
July 20th, 1916.

7. The *Bangali* (Calcutta) of the 18th July writes:—

"Arrests."

Many people in Calcutta have been arrested since the lamentable murder of Deputy Superintendent Basanta Babu. There can be no difference of opinion as to the legitimacy of Government adopting remedial measures in attempting to suppress anarchism, detecting offenders, punishing them and making all attempts possible to prevent their committing acts of lawlessness. In fact it is the bounden duty of Government to attempt to suppress these acts of lawlessness by all lawful means.

The police officers who have been killed are our countrymen; the men whose property is being looted also are our compatriots. It is we who are suffering the consequence of the unrest which is being created all over the country because of these lamentable incidents. So the interest of the public in suppressing this unrest and these crimes is not less than that of Government. We must distinctly say that those people who imagine that the Indian public sympathise with offenders of this class or rejoice at the ill-success of the police, are mistaken. The whole population is frightened at these assassinations and murders. When that cause of alarm is removed, they may be freed from anxiety. This is so natural, that it need not be pointed out in detail. How can the people possibly sympathise with these anarchists? None but a mad man can go against the interests of his own community, his own self and his own welfare. The policy of cutting one's nose to spite one's face may be possible for an individual but it can never be possible for a whole nation. This unrest can be got rid of, if the assassins or robbers are caught redhanded and adequately punished. But unhappily, in the majority of cases, the offenders manage to escape. Government has spared no efforts to arrest them, but it cannot be said that those efforts have been wholly successful.

Many house searches and arrests have been made in connection with Basanta Babu's assassination. It is undeniable that as a result of these arrests, the public mind has been agitated and alarmed. Foremost among the men arrested is Babu Syamsundar Chakravarti, the well-known speaker and writer. The reason for these arrests has not been made public. The public cannot guess anything more than this, that these arrests have been made in connection with Basanta Babu's assassinations.

The *Bengalee* has written thus about Syam Babu's arrest:—

"The arrest of such a man as Babu Syamsundar Chakravarti has created a profound impression. Nobody knows why he was arrested. It is inconceivable that he was in any way connected with anarchism, or murder, or incitement to crime. Thoroughly constitutional in his ways, his time was fully occupied with his own work and left him no leisure to think of other things. His arrest has created a sense of bewildering surprise."

This is merely an echo of what the whole Bengali public feels on the subject.

Syam Babu was once deported. Since then he must have been watched by the police. It is amazing to reflect how, in spite of this police surveillance, he could possibly find opportunities of committing an offence justifying his arrest.

Syam Babu was deeply absorbed in his work. He is known in society as a quiet man.

We Hindus are fatalists. How else can we console Syam Babu's family in the midst of their troubles than by reminding them that "What is fated to happen is sure to happen."

8. *Anent* the arrest of Syamsundar Chakravarti, the *Hitavadi* (Calcutta) of the 21st July writes that his family are utterly destitute and will starve unless Government promptly grants them an allowance.

HITAVADI,
July 21st, 1916.

9. The *Bangali* (Calcutta) of the 21st July refers to the remarks made by *New India*, the *Amrita Bazar Patrika* and the *Bengalee* in connection with the arrest of Syamsundar Chakravarti, and observes:—

BANGALI,
July 21st, 1916.

The article in the *Bengalee* was written by no other person than Sriji Surendra Nath Banerji and is, therefore, an unimpeachable testimony to Syamsundar's good character; and what Surendra Nath has said the whole country will echo. It would, of course, be idle to expect the police to accept the unanimous opinion of the people, but we hope that Government will carefully consider the charges which have been brought against Syamsundar Babu. Surendra Nath has informed Government of what he knows in favour of Syamsundar Babu, but no one yet knows whether the latter has been given any opportunity to defend himself, though this is difficult for a man detained in *hajut*. Syam Babu is held in high esteem by the entire Indian public. He is a powerful writer and an excellent orator. No one who knows him can possibly believe that a quiet man like him can be an anarchist, or that he had so long posed before the public under a mask which, by some occult power, the police has succeeded in removing. His sole fault is that he is a sincere, frank, self-sacrificing patriot. There is no limit to his sympathy and love. He is a *swadeshist* from top to bottom. The ailing and the distressed ever had a kind friend and deliverer in him. He is a man of spirit, but knows how to practise self-restraint. A man of his strong personality and character is not ordinarily to be found in our community. But, alas, his honesty and disinterested patriotism, and his ignorance of the crooked ways of the world have been his undoing!

10. The *Calcutta Samachar* (Calcutta) of the 23rd July says the Marwaris are a most law-abiding set of people and have always kept themselves aloof from all political movements. They have never been suspected of being mixed up in any anarchical crime. This is the reason why a lakh and a half Marwaris have been thrown into a state of alarm over the arrests that have been made amongst them and by the appearance of the police in their homes. The public is under the impression that these arrests have been made probably under a misapprehension. Though the Bengal Government does everything after due deliberation, yet it is subject to the same weakness to which an individual is subject. We consider it our duty to inform Government of the feeling of alarm in the community. This is the reason why we are writing in this strain. We do not for a moment doubt the justice of Government, but at the same time we cannot give up our well-established notions about the innocence of our young men. We hope that the Bengal Government will, at an early date, consider the case of the young Marwaris who have been arrested, and do justice to them.

CALCUTTA SAMACHAR,
July 23rd, 1916.

11. The *Hindi Bangavasi* (Calcutta) of the 24th July, in referring to the arrest of certain Marwaris of Burra Bazar, Calcutta, says that the rumour goes that they have all been arrested under the Defence of India Act and that many interesting things will soon come to light in regard to their arrest. We cannot say how far this is true. If the police had convincing proof of their guilt, why have they been arrested under the Defence of India Act?

HINDI BANGAVASI,
July 24th, 1916.

12. The *Nayak* (Calcutta) of the 24th July has the following:—

NAYAK,
July 24th, 1916.

RUMOURS IN BURRA BAZAR.

EXCITEMENT AMONG MARWARIS.

(From our own reporters.)

Five rich Marwaris of Burra Bazar have been arrested by the police and kept in confinement at Dullanda. We hear that they have been charged with aiding the anarchists and most probably with abetment of the murder of Babu

Basanta Kumar Chatterji. However that may be, the matter has created great excitement and commotion in Burra Bazar. Most of the Marwaris have no knowledge of English and have no idea of the laws and regulations concerning anarchism. Consequently, rumours of a most fantastic character are arising in Burra Bazar in connection with the arrest of Marwaris. We give below some of these rumours, baseless though they are, because we think that they do not reach the ears of the police or the higher authorities and believe that a wide circulation of such rumours injures Government.

RUMOUR No. I.

Some very respectable Marwaris say that these arrests have been made with no other object than to extort money from their community. The Marwaris, they say, have money and not the Bengalis. Hence the police have begun to arrest them.

RUMOUR No. II.

The son-in-law of a rich Marwari has been arrested. Efforts were made to secure his release. It is rumoured that Government will release him if 30 lakhs of rupees can be paid, which money will be made over to the War Fund.

RUMOUR No. III.

Many Marwaris say that they must soon send their own men to Bikanir, Jeypore, Jodhpur and other States to take care of their money. For, they say, "We are not directly subjects of the English, why should we pay them so much money?"

Such baseless rumours should be contradicted by Government. We believe that they are being circulated by a few men who should be arrested and punished.

HITAVADI,
July 21st, 1916.

13. The *Hitavadi* (Calcutta) of the 21st July writes:—

The Calcutta Police.

The *Amrita Bazar Patrika* says that people suspected of political offences by the police are often subjected to worse annoyances than common offenders. Annada Prasad Mazumdar, B.A., son of Dr. Ambika Charan Mazumdar, of Grey Street, has been confined in *hajut* as a political suspect. Saturday before last Ambika Babu, accompanied by a Barrister, presented an application to the Deputy Commissioner of Jorabagan, praying for the release of his son on bail, but it was rejected on the ground that Annada was confined under the Defence of India Act. After this, Ambika Babu asked for permission to interview his son, but this also was refused. He then prayed that he might be allowed to send some clothes to *hajut* for his son's use, but the Deputy Commissioner of Jorabagan told him to approach the police authorities at Kyd Street. When, according to the suggestion of the Deputy Commissioner, Ambika Babu made an application before the Police Magistrate(?), that individual said: "The Deputy Commissioner of Jorabagan might have granted you permission, he has the jurisdiction to do so." Why should people who are only suspected of offences, and whose guilt cannot be proved in a law-court be denied interviews with relations, a privilege conceded even to an ordinary offender whose offence has been proved in a court of law? Again, if the Deputy Commissioner of Jorabagan had jurisdiction, why did he send Ambika Babu to Kyd Street? Who will explain this?

HITAVADI,
July 21st, 1916.

14. The *Hitavadi* (Calcutta) of the 21st July says that the recent house

"Searches and arrests."

searches and arrests were foreshadowed by Lord Carmichael and are therefore natural. The public ought to sympathise with all efforts on the part of the police to put down anarchism, but they are afraid lest reliance on the police might mean the unjust harassment of innocent men. We rely on His Excellency's assurance that none will be interned without adequate proof.

BANGAVASI,
July 22nd, 1916.

15. The *Bangavasi* (Calcutta) of the 22nd July hopes that His Excel-

"An interned person's memorial."

lency the Governor will favourably consider the memorial submitted by the father of Phanindra Mohan Mukharji, who is now interned at Kutubdia and is suffering from diabetes.

16. The *Bangabasi* (Calcutta) of the 22nd July notices the compensation

"Correcting a police blunder."

paid by Government to Babu Surendra Mohan Bhattacharji, who was arrested and kept in detention by the police under a mistake, and remarks:—

Surendra Mohan is an employé of a rich and influential zamindar, and it is only because of the pains his employer took to get him released that he has been able to regain his liberty. But for this he would have still been in detention, though a perfectly innocent man. We heartily thank Lord Carmichael for correcting the blunder which the police made in this case, but at the same time we ask His Excellency to take steps for the prevention of such mistakes in future, for otherwise innocent persons will suffer.

17. The *Bangali* (Calcutta) of the 24th July writes:—

Mr. Beaman's chauffeur.

So, after being arrested by the police thrice and suffering all sorts of indignities and hardships, Mr. Beaman's chauffeur has been released at last. But there is no knowing whether he has seen the last of his troubles, for one cannot say whether or not he will be interned. He has undergone all the punishment of a convict, though a law-court has pronounced him to be an innocent man. Who will compensate him for all this?

18. The *Dainik Basumati* (Calcutta) of the 18th July writes:—

Quartering people arrested under the Defence of India Act in the Dullanda House.

The Dullanda House in Bhowanipur, which was at one time a lunatic asylum, is being now used by the police as quarters for persons arrested under the Defence of India Act. It is indeed a fit residence for such people who madly think that they can destroy the mighty British power. If, however, along with quartering them in a quondam lunatic asylum, Government really treated them as mistaken and misguided people who have misinterpreted the lesson of history, the result would be very salutary.

19. The *Dainik Basumati* (Calcutta) of the 18th July has the following:—

Sending of persons arrested under the Defence of India Act to mufassil thanas.

Arrests are now being daily made. When will this end? We hear that orders have been issued on all mufassil police-stations, except those in district and subdivisional headquarters, to make arrangements for accommodating persons kept in confinement, for there is no knowing when it may be necessary to send such persons to a thana. In many places Government is taking land adjoining the thana. All this indicates that arrests will still go on. Everybody knows what the health of Bengal villages is, especially in the rainy season. In this season all who can afford it, leave their village homes. If, therefore, persons arrested by the police are sent to villages at this season, their health will undoubtedly be shattered before their conviction. Will Government, which takes such great care of criminals in prisons as to make the death-rate in them lower than the death-rate in the country outside, send to extremely insanitary mufassil villages persons arrested under the Defence of India Act, whose guilt has not been proved in open courts, however strongly the authorities themselves may have been convinced of it?

20. The *Sadaqat* (Calcutta) of the 23rd July, in referring to the speech

The Bengal Police and Lord Carmichael.

delivered by His Excellency the Governor of Bengal on the occasion of the police parade at Dacca, when King's medals were awarded to certain policemen, says:—

If there is any province in India where the police has to come face to face with sudden dangers, it is Bengal, where unfortunately anarchical crimes prevail. Though, on the one hand, anarchism is a shameful blot on Bengal, yet, on the other, the spirit of self-sacrifice and high sense of duty displayed by the police in that province has made her name famous, and this will remain a memorable feature of Lord Carmichael's administration. His Excellency had in his previous speeches dwelt upon the fact that so long as there is no unity between the police and the public, the crime of anarchism cannot be thoroughly eradicated. Though His Excellency did not reiterate this view in his Dacca speech, yet it requires a careful consideration. We have repeated this several times and do so once again that that police officer will be considered a high-minded person who first of all wins the love

BANGAVASI,
July 22nd, 1916.

BANGALI,
July 24th, 1916.

DAINIK BASUMATI,
July 18th, 1916.

DAINIK BASUMATI,
July 18th, 1916.

SADAQAT,
July 23rd, 1916.

of the public and then, on the strength of his popularity, brings rogues and criminals to book. In our opinion, if the police behaves in this way, then anarchism will soon be uprooted. We are not aware how many officers enjoy the love and confidence of the public. If there are any, then their names should be published, so that others may follow their example.

DAINIK BASUMATI,
July 24th, 1916.

21. In connection with the recent Government Resolution on the working of the police in Calcutta, the *Dainik Basumati* (Calcutta) of the 24th July refers to the assassina-

"Motor-car dacoities."

tion of police officers and speaks of the urgent necessity of taking steps to substantially increase the pay and prospects of Indian police officers, especially of those amongst them whose lives are in danger because of the work they have to do. What is wanted is to enhance the esteem in which police officers are held by the public. With a speedier flow of promotion, the service will attract honest recruits.

PRAYASI, SRAVAN,
1323 (B. E.)

22. The *Pravasi* (Calcutta) for *Sravan* 1323 (B.E.) says that while it is Bengali police officers who shadow anarchists and lose their lives in doing so, the higher posts in the police service are filled by Englishmen. If an

"Capacity of the police to detect criminals."

officer's pay and position were commensurate with the responsibility, difficulty and danger of the work performed, then only will intelligent and courageous men come forward to undertake it, and the courage and intelligence of those who are already doing it, increase. Englishmen, whose appearance, manners and speech are entirely different from those of the people of this country, can never be good detectives in this country, for the best disguise will not hide their identity. Yet Bengali police officers are not given sufficient encouragement.

HINDI BANGAVASI,
July 24th, 1916.

23. The *Hindi Bangavasi* (Calcutta) of the 24th July says:—

Defence of Realm Act and
Defence of India Act—A con-
trast.

In England as in India there is the Defence of Realm Act. The provisions of the Defence of India Act are, however, more stringent than the Act in force in England, where there is right of appeal against cases decided under the Act, but in India this is not allowed. The stringency with which this Act is being enforced in India is not unknown to the public.

SANJIVANI,
July 30th, 1916.

24. The *Sanjivani* (Calcutta) of the 20th June calls for the prohibition in bioscope shows of pictures dealing with motor-car dacoities, and with incidents in English social

"Bioscopes."

and domestic life, which, though quite permissible among Englishmen, are held indecent according to Indian taste.

BANGAVASI,
July 22nd, 1916.

25. The *Bangavasi* (Calcutta) of the 22nd July refers to the memorial submitted to His Excellency the Governor of Bengal by Dr. N. N. Chakravarti against the dis-

"A prayer for justice."

missal of the case of unlawful arrest brought by him against Inspector Sachar. If a Deputy Magistrate, says the paper, fails to do justice in a case out of fear of the District Magistrate, and if a police officer can insult an innocent gentleman with impunity, the whole administration will be disgraced. We earnestly implore Lord Carmichael to take prompt steps in the matter.

BANGAVASI,
July 22nd, 1916.

26. The *Bangavasi* (Calcutta) of the 22nd July invites the attention of His Excellency the Governor of Bengal to the

"Good counsel."

acquittal of one Bijay Krishna Santra who was charged under section 169 of the Criminal Procedure Code, and also to the remarks made in this connection by Mr. Keays, who tried the case. The paper hopes that Mr. Keays's judgment in this case will put a check upon the inordinate eagerness of the police to send up persons for trial on the flimsiest charges.

MOHAMMADI,
July 21st, 1916.

27. The *Mohammadi* (Calcutta) of the 21st July refers to the darbar recently held by the Magistrate of Bakarganj to reward some of the local men who had seized an

Reward for bravery.

armed dacoit, and observes that few unarmed people can be expected to be bold enough to tackle armed criminals. The one remedy for the situation is to trust selected villagers with firearms. Government is well aware that criminals in defiance of even the strictest laws can contrive to procure firearms. It is the law-abiding citizen alone who suffers.

28. The *Bangavasi* (Calcutta) of the 22nd July notices with pleasure the distribution of rewards to certain persons of Barasat for catching dacoits, and asks Government to allow respectable and reliable gentlemen in every village to keep fire-arms as a means of defence against dacoits.

BANGAVASI,
July 22nd, 1916.

29. The *Bangavasi* (Calcutta) of the 22nd July reports a case in which a European lady sued the driver of a motor-car for having rashly driven his car and killed her dog. The paper also refers to the case of a motherless Bengali boy who was knocked down by a motor-car in Cornwallis Street and then run over and killed by a passing tram-car. In the latter case no one thought fit to prosecute the drivers of the motor- and tram-car for their rash act; and the fact shows how differently the lives of a European lady's dog and a "native" child are valued. Between tram-cars and motor-cars the life of the poor pedestrian has become most unsafe in Calcutta, and it is high time, says the paper, that the Commissioner of Police took vigorous measures in the matter.

BANGAVASI,
July 22nd, 1916.

30. The *Pravasi* (Calcutta) for *Sraavan* 1323 (B.E.) says that the Press Act has been framed with such skill that any newspaper can be caught in its meshes. In the *Comrade* case Chief Justice Sir Lawrence Jenkins himself expressed this view. That all Indian-owned newspapers are not asked to deposit securities or that their presses are not all confiscated is due to the mercy of Government and not to any real immunity they enjoy from the operation of the Act. By hitting on the policy of demanding deposits and confiscating presses, Government has shown a great knowledge of human nature. For a man would more easily endure bodily hardship, such as imprisonment, etc., than loss of money. Moreover, editors of newspapers, who are not in all cases also their proprietors, naturally shrink from bringing pecuniary loss on their employers by expressing their views in writing. Of course, all this applies to Indian-owned and not to Anglo-Indian-owned newspapers. Anglo-Indian newspapers have all along been writing such things as would, if the law had been impartially applied, have led to the suppression of all of them, but the officials, who are the countrymen of their conductors, have left them in enjoyment of perfect security.

PRAVASI, SRAVAN,
1323 (B. E.)

When the Press Act was passed, it was said that it would be applied only in cases of incitement to violence and similar offences, but now it is being applied in every case in which any newspaper happens to incur the displeasure of English officials in any way.

No administration can improve unless freely criticised by the press, for all administrators being but frail human beings are capable of committing mistakes.

A noble literature cannot also flourish in a country which has not a free press. For, a people who cannot write the truth without fear and hesitation gradually become unaccustomed to think of true and noble things.

(b)—Working of the Courts.

31. The *Bangavasi* (Calcutta) of the 22nd July is not satisfied with the acquittal of driver C. Knight of the Great Indian Peninsula Railway, who was charged with having negligently caused the death of an Indian ashman, and asks the Chief Commissioner of Delhi to call for the papers of this case and arrange for the payment of some compensation to the deceased's family.

BANGAVASI,
July 22nd, 1916.

32. Referring to the charge of seduction, brought by one Rahimatulla Paramanik against Maulvi Lehazuddin, Deputy Magistrate of Bogra, the *Bangavasi* (Calcutta) of the 22nd July writes:—

BANGAVASI,
July 22nd, 1916.

We anxiously await the result of the case. The charge brought against the Subdivisional Officer is a very grave one—that of enticing away a man's young wife and having unlawful intercourse with her. The very idea of it is quite shocking, and we find it difficult to believe that such a complaint can possibly be brought against a judicial officer in the British Empire. We

earnestly beseech Lord Carmichael to see that there is a strictly fair trial in this case.

BANGAVASI,
July 22nd, 1916.

33. The *Bangavasi* (Calcutta) of the 22nd July asks the District Judge of Dacca, the High Court and the Government to enquire into the allegations made by the *Bengalee*

Allegations against a Munsif.

of the 13th July against a certain Munsif of Dacca.

SAMAY,
July 22nd, 1916

34. The *Samay* (Calcutta) of the 22nd July asks Government to take notice of the conduct of a Munsif at Dacca, who recently assaulted a gentleman standing in the

Ibid.

court verandah because he did not salute him. This Munsif, on another occasion, saw a man smoking in a retired corner of the court verandah, which so upset his equanimity, that he stepped down from his *ejlas*, and taking away the *hukah*, threw it away.

(d)—Education.

SANJIVANI,
July 20th, 1916.

35. The *Sanjivani* (Calcutta) of the 20th July strongly complains of the

Increased rent in students' boarding-houses.

decision of the University authorities to raise the seat rent in licensed college hostels. This is a grievous hardship to poor students. If the University cannot provide boarding-houses at lesser rents, let it leave it to the College authorities to lodge the students as best they can, care being taken only to keep their physical and moral surroundings healthy.

BANGAVASI,
July 22nd, 1916

36. High education, says the *Bangavasi* (Calcutta) of the 22nd July, has now become too costly for men of ordinary means, and, to make things worse, the Calcutta University

"Expensive education."

has made it compulsory for students to live in the hostels attached to their colleges. In these hostels seats cost from Rs. 3-8 to Rs. 6 and poor students are thus put to a good deal of inconvenience. We invite the Hon'ble Sir Ashutosh Mukherji's attention to the matter and hope that the mischief will be remedied before long.

BANGALI,
July 20th, 1916.

37. The *Bangali* (Calcutta) of the 20th July asks why the formation of an Appointment Board in the Calcutta University

"The Appointment Board."

for supplying teachers and Professors to schools and colleges has created a panic among graduates. Apparently there can be no harm in the creation of the Board, but it is feared that the authorities of schools and colleges will gradually be compelled to accept the nominations of the Board. Many wise people are saying that the Board will do nothing but enlarge the scope of patronage of certain people.

BANGALI,
July 24th, 1916.

38. Referring to the letter which recently appeared in the *Bengalee* about the monopoly granted to a certain book-seller by the Calcutta University, the *Bangali* (Calcutta) of the 24th July remarks that the ways of the University are inscrutable.

Monopoly granted by the Calcutta University.

SANJIVANI,
July 20th, 1916.

39. The *Sanjivani* (Calcutta) of the 20th July writes that at a recent entertainment to new mufassil students who have just come to Calcutta, held at the University Institute, bioscope pictures of a most indecent

Indecent entertainment at the University Institute.

nature were shown.

NAYAK,
July 24th, 1916.

40. The non-official schools and colleges, writes the *Nayak* (Calcutta) of the 24th July, are worked to a large extent as business concerns. Even in a college like the City

Non-official schools and colleges.

College there is not sufficient room for all students to sit in. This must be stopped. It will not be bad if military regulations are enforced and the students' hostels are prevented from being the rendezvous of all people. Professors and Principals should be saddled with much greater responsibility than they now have. Like theatrical actors Professors now enter classes, play their parts and go away, and for this get fat salaries. This is bad. Every right-thinking man will support whatever arrangement Government will introduce in lieu of this stage-acting.

(e)—Local Self Government and Municipal Administration.

41. The *Hitavadi* (Calcutta) of the 21st July, referring to the operations of the Improvement Trust, writes that instead of undertaking improvement schemes, the Trust should first have begun widening congested roads like Chitpur Road and Darmahata Street. As it is, improvement schemes mean the demolition of a large number of houses. These houses cannot be rebuilt in a day, and even when rebuilt, they will be fewer than before. This means that the house-taxes from which the Municipal income is mainly derived will permanently decrease. At the same time, the upkeep of wider and more numerous roads opened out by the Trust will throw larger charges on the Municipal funds. How is the Corporation to meet increasing expenses with diminishing income?

HITAVADI,
July 21st, 1916.

42. The *Bangali* (Calcutta) of the 22nd July writes:—

BANGALI,
July 22nd, 1916.

Calcutta is to be adorned with a riverside promenade amidst the savoury and healthy surroundings of the Nimtala and Kasi Mitter Burning Ghats, where the inhabitants of the northern parts of the city will walk about and be regaled with a band. Let Russa Road be widened, Halliday Street extended, and the whole area between Nimtala and Chitpur Road, resound with the music of a band and Calcutta will become a beautiful and healthy city. But what of the *bustees* and insanitary suburbs? Verily, this is improvement!

43. The *Mohammadi* (Calcutta) of the 21st July refers to the recent resignation of their seats by certain Hindu Commissioners of the Allahabad Municipality and says that these men regard Moslems as interlopers who should always be kept under Hindu domination. The fact is, these men are acting only under the influence of communal hatred and narrowmindedness.

MOHAMMADI,
July 21st, 1916.

44. The *Bangavasi* (Calcutta) of the 22nd July applauds the independent spirit shown by the twelve Commissioners of the Allahabad Municipality, who have resigned their seats and thus covered themselves with glory. These gentlemen have undoubtedly raised themselves in the public esteem, and the paper hopes that they will stick to their resolve.

BANGAVASI,
July 22nd, 1916.

45. The Municipality and District Board of Gaya, writes the *Nayak* (Calcutta) of the 24th July, will present addresses to Sir Edward Gait on the occasion of his ensuing visit to Gaya town; and these addresses are now being printed in Calcutta at a large cost. Sir Edward should realise at least two lakhs of rupees from the rich men of Gaya for the War Fund to atone for the sin of receiving such costly addresses at this time of war.

NAYAK,
July 24th, 1916.

(f)—Questions affecting the land.

46. We hear, writes the *Charu Mihir* (Mymensingh) of the 18th July, that a relation of Abdul Alim, Dewan Saheb of Itna, within the Kishorganj subdivision, has been committing all sorts of oppressions on the Dewan Saheb's tenants during his absence. It is said that this relation of his has even compelled many widows to surrender the *jot* lands of their deceased husbands. The attention of the Dewan Saheb, the Subdivisional Officer and the District Magistrate is drawn to the matter.

CHARU MIHIR,
July 18th, 1916.

(g)—Railways and Communications including Canals and Irrigation.

47. The *Charu Mihir* (Mymensingh) of the 18th July draws the attention of Government to a rumour—certainly false,—which says that in order to frustrate the effect of the enquiry into the complaint of overcrowding of third and inter-class compartments in railway trains, the authorities of certain railways are now attaching more third and inter-class carriages to trains than they usually carry.

CHARU MIHIR,
July 18th, 1916.

HITAVADI,
July 21st, 1916.

48. The *Hitavadi* (Calcutta) of the 21st July refers to an inquiry about overcrowding in railways. to be made by the Railway Board into the question of the overcrowding of passengers in local trains, and writes that no inquiry is needed to prove that such overcrowding exists in inter-class carriages in these trains.

The paper also complains that in consequence of the removal of the cushions from the seats in inter-class carriages on the East Indian Railway, ignorant 3rd class passengers often enter these carriages and refuse to believe the statement that it is inter-class carriages they are travelling in. "Where are the cushions," ask they, "if it is an inter-class carriage?"

BANGAVASI,
July 22nd, 1916.

49. The *Bangavasi* (Calcutta) of the 22nd July is glad to find that the Railway Board is at last going to do something to put an end to the overcrowding of passengers in railway trains. The paper also invites the Board's attention to the fact of intermediate and 3rd class carriages in local trains on the East Indian Railway looking exactly like the former having now no cushion seats as before, and being painted the same colour as the latter. This often leads to third class passengers boarding intermediate class carriages much to the annoyance and inconvenience of persons occupying the latter.

BANGAVASI,
July 22nd, 1916.

50. The *Bangavasi* (Calcutta) of the 22nd July publishes a letter from Mr. D. Biswas, of Maryganj, Purnea, complaining about the absence of drinking water at the Munshi railway station on the Bengal and North-Western Railway, and takes exception to the indifference generally shown by railway authorities to such complaints.

SADAQAT,
July 26th, 1916.

51. The *Sadaqat* (Calcutta) of the 25th July refers to the resolutions which the Hon'ble Mr. Patel is going to move in the Bombay Legislative Council on the question of the appointment of Indians on railways, especially on the Bombay-Baroda and Central India Railway, where at present only Anglo-Indians, Eurasians and Portuguese are appointed to posts of the 1st and 2nd grades. Indians are at present appointed only to the 3rd grade and have no chance of being promoted to the higher grades. This is grave injustice, and we trust that Government will turn its attention to the matter. We are extremely surprised to find the Railway Companies, who derive nearly the whole of their income from Indians, doing such injustice to them. This state of things exists in nearly all the railway systems in India. The Hon'ble Mr. Patel's resolutions are very important. We hope that the Bombay-Baroda and Central India Railway will change its policy. It would be well if this question is raised also in the Imperial Council with a view to improve the state of affairs in other railways as well.

(h)—General.

CHARU MIHIR,
July 18th, 1916.

52. There is a persistent rumour, writes the *Charu Mihir* (Mymensingh) of the 18th July, that the proposed partition of the Mymensingh district will be soon carried out and that the headquarters of the new district with the Jamalpore and Tangail subdivisions will be established at Jamalpore. The people of Mymensingh have more than once protested against Jamalpore being made the headquarters of the new district. Government also, after enquiry, settled that its headquarters would be established somewhere between Jamalpore and Tangail. This decision was announced by the Divisional Commissioner in a Darbar at Mymensingh and by the Governor himself at Dacca in a meeting of the Legislative Council. The District Administration Committee also supported this decision, and in its report said that the new district would be named Gopalpur district—a view which Government upheld in its resolution on the report. After these repeated assurances by Government, many people who were opposed to a partition of the Mymensingh district gave their assent to it. The reason why some officials are desirous of making Jamalpore the headquarters of the new district is that Jamalpore is easily accessible from Mymensingh and that Government has much khas land in the town, the utilisation of which may reduce the cost of the establishment

of the headquarters. But the country is quite prepared to pay the cost of establishing the headquarters somewhere else. If Government thinks that much money cannot be spent on the matter at present, it should postpone the carrying out of the scheme. We are informed that Mr. French, the present Divisional Commissioner, will visit Jamalpore and Tangail to decide the question of the establishment of the headquarters of the new district. This will be useless. For, it is well known that Mr. French is strongly in favour of Jamalpore being the headquarters, and people say that it is through his efforts that the question has been raised again. The new District Magistrate, who has little knowledge of the district, has, it is said, agreed with him in this matter, but Mr. Spry, who had an extensive knowledge of the district, conclusively proved the necessity of establishing the headquarters of the new district somewhere between Jamalpore and Tangail. We, therefore, think it unnecessary for Mr. French to spend public money on a tour in this connection.

53. The *Dainik Basumati* (Calcutta) of the 18th July has the following:—

Disbandment of the Bengal Ambulance Corps.

We were not inclined to make any comment on the disbanding of the Bengal Ambulance Corps. but as we have grounds to suppose that the organisers of the Corps have been writing on the subject in newspapers under assumed names, we are compelled to say a few words, because we think that these organisers are trying to conceal the truth about the disbandment. It has been said that the Corps under training in Calcutta has been disbanded for want of quarters and can be recalled at any time. If this is true, why does Dr. S. P. Sarvadhikari announce it in an assumed name instead of in his own name? The Ambulance Corps was organised after the offer of the Bengali to serve as a soldier in the army had been rejected. There was then no lack of volunteers to serve in the Corps, but where are now the ten thousand volunteers who, Dr. Sarvadhikari said, were at his disposal? Why are the members of the Corps who were sent to the front being kept longer there than according to the terms in their agreement? If Dr. Sarvadhikari had men at his disposal why were they not sent to relieve those who were being thus detained? What explanation has he to give of this? We have more than once had to comment on the bad treatment which the guardians of members of the Corps sent to the front have received at his hands. How has he behaved with even doctors—members of his own profession—not to speak of others? When the wife of Satyendra Nath, who had gone to the front, was on her deathbed, how many times did he go to see her? In the intoxication of power he did not think it necessary even to behave courteously towards the members of the Corps and their guardians. How many volunteers did he get on his second call? Government is still in want of men, and members of the Corps have elicited praise from the authorities in the discharge of their duties at the front. Why then has it become necessary to disband the Corps?

54. The *Hitavadi* (Calcutta) of the 21st July cannot understand why Government should refuse to accept the services of the Bengal Ambulance Corps when all charges will be borne by the Bengali public. It is said that Government is prepared to reconsider its decision in this matter. We hope Government will do so, so that the Corps may be reconstituted.

The Bengal Ambulance Corps.

55. The *Darsak* (Calcutta) of the 21st July writes:—

"The Bengali's ill-luck."

Bengalis have always been looked down upon as a weak and timid race of rice-eaters. Their natural love of peace and their devoted loyalty to the British *Raj* have earned for them the kindness of their rulers, who have rewarded them by appointing them to high posts in the administration, for the English always reward merit regardless of creed and colour. We do not, however, know why the Bengalis have now been so unfortunate as to be deprived of the privilege of serving the Empire by nursing the wounded on the battlefield. The members of the Bengal Ambulance Corps have already proved that Bengalis are not a timid race, and they have earned universal approbation by the way in which they have discharged their duties on the battlefield. Why then has the Corps been disbanded to the keen disappointment of the whole country? Go then, gallant youths, go back to your homes, be steadfast in your loyalty and your rulers will

DAINIK BASUMATI.
July 18th, 1916.

HITAVADI.
July 21st, 1916.

DARSAN.
July 21st, 1916.

again summon you and give you a fresh opportunity to serve the *Raj*. We also ask our kindhearted Governor to console the members of the Ambulance Corps by giving them a chance to exercise their mental and physical faculties.

MOHAMMADI,
July 21st, 1916.

56. The *Mohammadi* (Calcutta) of the 21st July hears that in connection with the election of Mr. Zahid Suhrawardy many mysteries have been exposed. A sifting inquiry into them is needed. Moslem elections in the Presidency Division have always had an ill-name, and it is to be hoped that Government will look into the complaints made on this occasion.

BASUMATI,
July 22nd, 1916.

57. The *Basumati* (Calcutta) of the 22nd July approves of the decision of Government to acquire the temple of the goddess worshipped by Chandi Das at Nannur and repair it. It is to be hoped that Government will acquire other ancient temples and mosques for a like purpose.

BANGAVASI,
July 22nd, 1916.

58. The *Bangavasi* (Calcutta) of the 22nd July takes exception to the large sum of money annually spent by Provincial Governors on their tours, as appears from the statistics recently placed before the Bombay Legislative Council, and observes that this money would have been better spent in improving the water-supply of the country.

SADAQAT,
July 23rd, 1916.

59. The *Sadaqat* (Calcutta) of the 23rd July notices that the touring expenses of Governors and Lieutenant-Governors increased by three lakhs between 1909-10 and 1913-14. Probably it will be urged in defence of this that the heads of Provinces feel the necessity of knowing their subjects more intimately. Those, however, who know most about these tours are fully aware that they are undertaken merely for the purpose of laying foundation-stones, receiving addresses, holding local durbars and meeting a few chosen people. The Governors and Lieutenant-Governors have either no time for more close inspection or consider it unnecessary to do so. This certainly is a very unsatisfactory way of becoming acquainted with the people. It often happens that many of those who have the honour of meeting the head of a Province are not representatives of the public. Under the circumstances it is not wrong to protest against these touring expenses.

BANGAVASI,
July 22nd, 1916.

60. The *Bangavasi* (Calcutta) of the 22nd July notices the views expressed by the *Bengalee* regarding members of the Bengal Legislative Council, both official and non-official, being required to bring with them their "summonses" on the first day of their attendance in the Council. This, says the *Bangavasi*, would lower the dignity of Hon'ble Members, though, of course, there is one redeeming feature in the matter, viz., that the new rule will apply to official and non-official members alike.

BANGAVASI,
July 22nd, 1916.

61. The *Bangavasi* (Calcutta) of the 22nd July publishes a letter from Munshi Muhammad Israil of Bhalkul, Kaliganj, Dinajpur, complaining of the irregularity of the postal service in his village and alleging that the postal peon often delivers letters and parcels to whomsoever he can find at the local *hât*. The paper says that it receives such complaints pretty frequently, and adds that postmen often appropriate newspapers sent by book post to their own use instead of making them over to the addressees. Such a disgraceful state of affairs ought not to be tolerated; the postal authorities should take strong measures in the matter.

III.—LEGISLATION.

OMARU MIHIR,
July 18th, 1916.

62. The *Charu Mihir* (Mymensingh) of the 18th July protests against the two sections of the India Consolidation Bill, in which the public is deprived of the free right to sue the Secretary of State and subjects of Native States are given the right to enter into the Military and Civil Services under the Government of India. As the Bill raises controversial questions, it should not be passed during the war.

63. The *Hitavadi* (Calcutta) of the 21st July cannot support Mr. Chamberlain's decision not to withdraw the proposed Parliamentary legislation authorising Indian legislatures to deprive Indian subjects of the right to sue the Secretary of State.

"A protest."

HITAVADI,
July 21st, 1916.

IV.—NATIVE STATES.

64. The *Hitavadi* (Calcutta) of the 21st July writes that in Baroda State, about 80 per cent. of the school-going population in each village attend schools. This shows how far in advance of British India Baroda is educationally.

Spread of education in Baroda State.

HITAVADI,
July 21st, 1916.

65. Mysore, writes the *Nayak* (Calcutta) of the 24th July, is a Hindu State. But this State is developing a bitter anti-Brahmin feeling. Brahmin students do not easily get scholarships and educated Brahmin young men do not get service in the State. All this is done to raise the depressed classes. The British Government cannot even think of following such a policy. This is why we do not want autonomy. If the Babus become the rulers of our country they will try to introduce such queer rules. They have not the capacity to appreciate true ability. They will make the high low and the low high. We thank God that we are subjects of the British *Raj* and not of the Mysore State. It is best not to be the subject of such a Hindu State.

The Mysore State.

NAYAK,
July 24th, 1916.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

66. The *Hitavadi* (Calcutta) of the 21st July refers to the prevalence of famine conditions in Kuti in the Tippera district and to the need of relief being given to the suffering people there. In Kasba thana, also, the need for help is urgent. In Satmora and in Feni (Noakhali), the situation is gradually becoming worse. In Brahmanbaria, a prompt inquiry is needed into the condition of the people which is daily becoming worse.

Famine in Bengal.

HITAVADI,
July 21st, 1916.

67. The *Bangavasi* (Calcutta) of the 22nd July refers to the report which recently appeared in the *Noakhali Sammilani* (Noakhali) about one Ananda Chandra Ghosh being sentenced to a month's rigorous imprisonment for having stolen a cow. The man was driven to commit the offence by sheer starvation, and after he had been sent to jail, his wife and infant son died of starvation. The *Bangavasi* is deeply pained to learn that such a lamentable incident can happen at a time when Lord Carmichael is the Governor of Bengal and a kind-hearted official like Mr. K. C. De is the Commissioner of the Chittagong Division. The paper asks Government to order a careful enquiry into the matter.

"Death from starvation."

BANGAVASI,
July 22nd, 1916.

VI.—MISCELLANEOUS.

68. The *Dainik Bharat Mitra* (Calcutta) of the 19th July says:— Since the day the Allies assumed the offensive they have continued to advance. It is not true that the Germans are not opposing them. The fact is that the enemy has lost courage and is therefore unable to withstand the allied onslaught. From this it is clear that the Allies will soon be able to turn the Germans out of France. But it would not be wise to be led by the telegrams into indulging in the dream of a speedy termination of the war.

The aspect of the war.

DAINIK BHARAT
MITRA,
July 19th, 1916.

Very little information is now being received about Verdun. From this it appears that the importance of the struggle there has greatly decreased. The Germans are now desperately fighting in order to capture the Seville forts. If they now retreat without capturing Verdun, then all their losses in men since February will go for nothing. The Germans realise this and hence have not abated their efforts. But after all in what way would the Germans turn the conquest of Verdun to account? It is too early yet to answer the question.

DAINIK BASUMATI,
July 21st, 1916.

69. The *Dainik Basumati* (Calcutta) of the 21st July writes that the Allies are trying to break through the German lines at a point where there is a bend, between Amiens and Noyen. The English are trying to pierce the German lines in such a way as to keep one-third of the forces on the north and two-thirds on the south. If they succeed, the position of the German force on the north will become precarious—they will be forced either to surrender or to die.

Germany knows this and probably is preparing new lines of trenches behind the third line, which the English have approached. If again, the German trenches at Perenne are pierced, they are likely to fall back and build new trenches. Anyway the situation now is most critical.

NAYAK,
July 21st, 1916.

70. Speaking of the incredible losses of men and money caused to the belligerent Powers in the present war, the *Nayak* (Calcutta) of the 21st July says:—

“An account of the war.” Europe has spent in this war all the wealth she secured from the whole world. Who knows what else will follow? The loss of life and suffering to humanity caused by this war is unimaginable. The countries occupied by Germany during this war have almost lost their entire male population. It makes people shudder to think of the consequences which will follow if this war is prolonged for another year. The recent heavy fighting which enabled the English army to advance five miles entailed heavy losses, and a perusal of the casualty lists makes one's flesh creep. If the Germans have to be driven back from Belgium and France in this manner, the cost in human life will be incalculable. If the great European Powers are impoverished and weakened by this war, the gain will be Japan's and America's. It seems to be a suicidal war for the European Powers. Do you know why the fighting on the western front has slackened for the last few days? It is because the English and the French have run short of munitions. It is no easy thing to use 800,000 shells daily. It is impossible to continue the supply of shells regularly at this rate. This is why there occur occasional lulls. If now the leaders of the destiny of Europe can forget their mutual animosities and jealousies and calmly look at the real state of affairs, then only will there be hope for the continent; otherwise, its future is very dark.

BASUMATI,
July 22nd, 1916.

71. The *Basumati* (Calcutta) of the 22nd July writes that the impetuosity of the Russian aggressive movement in Galicia, Transylvania, etc., has now abated for

some unknown reason. No great change in the situation, therefore, is occurring. There is some fighting on the banks of the Stokhod and the junction of the Strypa and the Dniester. At these two places, because of the pressure being put by the Russians, the Austro-Germans are not being able to do anything. On the Bukhovina-Galicia frontier, the Russian capture of Dilatyn may possibly be neutralised by an Austrian invasion of the north of Babourna and subsequent advance towards the Rumanian frontier.

In the fighting near Strypa, the advantage lies with the Russians. On the west of the Styr also, the Russians are successfully withstanding the Austro-German attacks.

Skirmishes have taken place near Naroch and Baraubisi, which have not resulted in any advantage to either side.

It does not seem likely that any great change in the military situation will occur soon on the eastern theatre of the war.

BANGAVASI,
July 22nd, 1916.

72. The *Bangavasi* (Calcutta) of the 22nd July writes:—

Ibid.

It seems that the Russians are appearing at different theatres of the war like a will-o-the-wisp, flashing up at one moment and going out at the next. During the last few weeks they occupied several well-known towns in Bukhovina and began to advance towards Hungary, but all this vigour appears to have received a check and nothing has for a week been heard of their doings in Bukhovina. From the news which came to hand last Tuesday, it appears that they are bombarding Beiburt in Armenia. Official *communiqués* issued say that the Russians have made some advance on the Riga front. There is also some news from Lutsk. Although Bukhovina trembled under the Russian foot last week, nothing is now being done there. Many people think that the Germans have taken a new offensive somewhere and that the Russians have been forced to rush all their troops in that direction. Some time ago the Russians made great progress in Persia and later on in Armenia, but all seems to be quiet now.

73. The *Dainik Basumati* (Calcutta) of the 22nd July, referring to the

"Terrible fighting."

enormous sacrifice which England is making in the present war, says that although there is no want of instances in English history of Englishmen sacrificing their self-interest in the cause of their country and offering their life-blood in their country's service, this is perhaps the first time that the English people have staked their all, life, wealth, and everything, on the destruction of unrighteousness and establishment of true manliness. The cost at which the English have advanced a few miles of late transcends anything in the history of any previous war, and may even be considered out of all proportion to the advantage gained thereby in the present contest; but we think that the loss of the Germans has been much greater than that of the English and that the former are losing spirit and being tired out; we do not think that this loss has been incurred by the English for little or no advantage. The German people are said to be gradually losing their confidence in final victory. Hence associations are being formed in Germany to make proposals of peace. If all this is true, it will not be long before the Allies come off victorious.

But the time for indulging in high hopes has not come yet. The Germans, however tired they may be, are still strong enough to oppose the Allies. Fighting is now going on south of Arras, in Gueudecourt and in Peronne. It is supposed that the object of the present offensive of the Allies on the Western front is to compel the Germans to give up their offensive.

74. *Anent* the renewed German attacks on Verdun, the *Basumati*

Verdun.

(Calcutta) of the 22nd July writes that the Germans so far have not been able to gain much advantage by their determined attack against the French and probably never will. At the same time, the French offensive movement at Verdun has ceased—they are now strictly on the defensive, confining themselves mainly to shelling the Germans.

75. The *Dainik Basumati* (Calcutta) of the 24th July writes that while

France.

the British offensive on the west is going on, the force of the French offensive seems to have abated.

Probably this slackness on the part of the French is due to the fury of the German offensive at Verdun. The situation now is such that it does not matter at all to the British, if, when they advance, the French south of the Somme do not advance also. The French have approached Peronne, and the British can now safely establish themselves north of that place and take up other positions in a straight line to the north of it, without exposing their southern flank.

It is not likely that the present British advance along a ten-mile front will compel the Germans to abandon the positions they now hold from Armentieres to Champagne. The British are trying to straighten out their line and the Germans are opposing their efforts, specially at Sonqueval and Delville. As, however, they are not able to bring in large reinforcements, the chances are that the British offensive movement will proceed.

76. The *Calcutta Samachar* (Calcutta) of the 22nd July says:—

After the war.

The conflagration in Europe is still raging, yet the various Powers have commenced to deliberate upon future problems. France, England, and Russia are all giving their best attention to the removal of their present difficulties as well as to other questions peculiar to themselves. France is considering how best to make good the loss of population during the war and how to increase the birth-rate. England is deliberating over the problem of illegitimate children born during the war. We are not concerned with these questions at all. The other day, however, a Conference met in Paris to deliberate over economic problems concerning the Allies. Our rulers did not think it fit to invite a representative of India to take part in it. That, however, does not matter. If, however, Britain has got the weal and welfare of India at heart, then she should pay special attention to the question of Indian industries and their development. If she does not, then it will mean that British statesmen are bent upon doing injustice to India. We trust that their better wisdom will not allow them to do so. Let us now wait and see what good the Paris Economic Conference Sub-Committee and the Indian Industries Commission will confer upon India.

DAINIK BASUMATI,
July 22nd, 1916.

BASUMATI,
July 22nd, 1916.

DAINIK BASUMATI,
July 24th, 1916.

CALCUTTA SAMACHAR,
July 22nd, 1916.

DAINIK BASUMATI.
July 22nd, 1916.

77. The *Dainik Basumati* (Calcutta) of the 22nd July says that Germany is making elaborate preparations to push on her commerce after the war. Depôts for German goods are being built in neutral countries. Four hundred Germans are now carrying on business in England, overtly or covertly, under British names and under British managers. These Germans are now doing business in small things, but immediately the war ends they will import large quantities of goods from Germany and probably pass them off as British.

NAYAK.
July 18th, 1916.

78. The following appears in the *Nayak* (Calcutta) of the 18th July :—
Every right-thinking man knows that Bengalis have fallen upon very evil times. Most of us are incapable of relying upon God for deliverance from our troubles. If we had a firm faith in His mercy and had been Hindus, really and truly speaking, we should never have been faced with such a situation. We have made the path of our own ruin easy ever since we took to English education and overstepped the bounds of the Hindu religion.

As we have said already, we never revile Government nor find any fault with it. The administration of the country must be kept unimpaired and unobstructed, and whatever Government may do in this direction, must receive our best support. For our rulers know better than we do what is going on below the surface. And fully efficient as they are in the work of administration, they may be relied upon to do what is best for maintaining this Empire which belongs to them. So in the present troublous times it should be our duty to give unhesitating support to every measure which Government may take. Many of our countrymen have a way of saying that the police authorities are often led away by the reports of irresponsible spies into arresting and interning innocent persons; but if the police were, in reply, to say that they are ready to admit themselves to be in the wrong and to catch the really guilty persons, if only the Bengali public come forward to inform them who those persons are, what will our countrymen do? Will they deny all knowledge of the true offenders? Who are then likely to have the information? It must be that some at least of the Bengali public are in possession of this knowledge. And so long as they do not help the police authorities with any information, they (the police authorities) cannot help relying on their paid detectives. The police are responsible for preserving the country's peace, and if they do not get any help from respectable gentlemen, they are bound to have recourse to any means that seems proper to them, so they or Government cannot be blamed for this.

The fact is, that the relations between Government and a considerable section of the educated community in our province are now greatly strained. Some of our people are protecting the revolutionaries and keeping them out of the meshes of the law. Many gentlemen in our country look upon the revolutionary propaganda of assassination and dacoity with an eye of approbation. Whenever a serious murder or a big dacoity is committed a chorus is raised from Bengal to the Punjab in praise of the Bengali youth, and many persons employ all sorts of artifices to protect him. This is well known to many of our rulers and, in fact, they have told us so quite plainly. They say that from the frequency of assassinations of high police officers and from the fact that the culprits almost always escape detection, they are of opinion that for various reasons a large section of the Bengali community shield these criminals. They also say, "The revolutionaries do not wear masks while committing murders and dacoities, but assassinate people in broad daylight and in highways, commit dacoities in the early hours of the evening and even prepare the *chillum* for the gentlemen whose houses they raid. And is it possible that no one can recognise them? Since in every case they escape detection, we must take it that many of the people of this province shield them and that a large section of the educated Bengali community are in favour of the revolutionaries and should, therefore, suffer the consequences. When the water of a tank is fouled, it becomes necessary to take all the fish out of it, drain it, fill it with fresh and clean water and put the fish back into it. We shall adopt a similar course." We cannot make any reasonable protest whatever against these remarks. The point at issue is whether the British Government or the revolutionism is to exist. If we want to have the former, we should unhesitatingly

support all its acts and consider its preservation to be necessary for our own welfare.

We now ask all Bengalis which side they will take—the side of Government or the side of revolutionism. If they want to espouse the cause of the latter, they should not whimper whenever there are any arrests, nor obstruct the work of the administration on false pleas. If, however, they want to place themselves under the shelter of Government, let them not say anything, for Government is following but the right course necessary to maintain law and order, and there can possibly be nothing to say against what it is now doing. If our people wish to side with the revolutionaries, they should be prepared to put up with persecution. If they wish to side with Government, they should help Government to root out revolutionism and keep a watchful eye on the work of administration. One need not suffer anything directly if one takes the Government side. But we may mention that empty words or low *salaams* or mere professions of loyalty will not win the hearts of our rulers. What is wanted now are solid deeds and frank support of Government. If our people can do this their troubles will be over to some extent. It is for them to choose now which path they should take, and upon their choice depends their welfare. But before coming to any decision they should think of their own worth, abilities and capacity to suffer trouble. Let them look back upon their past, think of the present, consider their own character and temperament before they make the choice. Only he who can point out the right path to our people can decide for them the best way out of their present troubles. We have given our readers an idea of what is in the minds of many of our officials, and we have plainly said that there is nothing to take exception to in their conduct. Let our people now choose for themselves the path they should take in order to secure their own future welfare. We will speak more on the subject later on, but will only say now that our people are digging their own graves.

79. The *Dainik Bharat Mitra* (Calcutta) of the 18th July says:—

Why there is discontent.

There is no doubt that there is discontent in India which is mainly of political and economic origin. In our own country our position has become reduced. The administration of the country is not carried on with our consent and our proposals are not accepted. In spite of wearisome drudgery we are unable to earn sufficient money. Our uneducated brethren are better off than the educated ones.

The following three political and economic causes are enough to create unrest. Whenever a proposal is brought forward, the officials and their pets, the Anglo-Indian newspapers, speak as if Indians are mere children who understand nothing. Lord Morley once went the length of saying that Indians were discontented because he did not give them the moon. No self-respecting people can feel pleased with this sort of talk.

Love for western luxuries and high prices of food-stuffs have contributed mainly to the economic unrest.

To remove this unrest and discontent there is an imperative necessity for reforming the administration and the educational methods, but the *Englishman* and those of its ilk will come forward to attack us when they hear this. Regarding education they think that it should be entirely stopped. A correspondent has written in the *Englishman* that as anarchical principles have tainted the Indians their education should be stopped and the money at present spent on their education should be used in constructing railways.

Those who murder now-a-days are not seditionists but anarchists. The proposal to stop the education of Indians, simply because a few young men have turned anarchists means something like cutting a man's nose because a fly happens to be sitting on it. The anarchical tendencies of these young men is due not to the fact that they are educated but to the fact that they are half educated or altogether ignorant. Can the present-day education be called education at all? Ability to converse in English cannot certainly be called learning. The dacoities which are being committed may be simply for the purpose of earning money for eking out a livelihood, and the murders of police officers may be due to the obstruction which they place in the path of these dacoits.

DAINIK BHARAT
MITRA,
July 18th, 1916.

PALLIVASI,
July 19th, 1916.

80. While expressing no doubt as to the good motives of Government in adopting a repressive policy for stamping out anarchism, the *Pallivasi* (Kalna) of the 19th July is not inclined to disagree with the advocates of conciliatory rule, especially as repression has not so far been of any use either in this country or, for the matter of that, anywhere in the world. The paper refers to the recent rebellion in Ireland, which furnishes eloquent proof of the discontent which repression causes in a country. Indians abhor anarchism and are proverbially a loyal and peace-loving people. So a conciliatory policy is sure to have a wholesome effect on them.

NAYAK,
July 19th, 1916.

81. The *Nayak* (Calcutta) of the 19th July writes:—

"What is all this fear for?" There is a class of people among us who become terribly frightened when arrests are made and the law is enforced with severity. They then cease to discuss politics in their journals and see no fault in the Government's actions. On the other hand, when the police becomes less active, they at once begin to write fiery articles and get back their speech to criticise Government. The loyalty of such people has no value, neither has their disloyalty any appreciation. Then we become inclined to ask, What is all this fear for? If you become afraid, it must be understood that there is something wrong within you; and if you try to show too much loyalty, it must be understood that you want to hide something from Government. So long as this will continue, no understanding will be arrived at between the rulers and the ruled, no compromise will be effected between them. The ruling race and the community of Civilians must be distinctly told that there can be no unity between them and Indians. The British people will always remain aliens to us and we, Hindus and Musalmans of India, will always remain aliens to them. When it is impossible for us to unite, we should both keep within our respective bounds and try our best to work coolly for the preservation of our mutual self-interest. We have said many times that anarchism, discontent and unrest in Bengal, nay, in all India, is the work of those who have no stake in the country and no place in society. Mr. D. L. Ray truly said, "It is we, a few England-returned Indians, who give rise to Congress and similar things." Those who go to England and forsake their religion and society, do so to become equals of Englishmen; and subsequently if they do not get equal rights with Englishmen, they become displeased. From what we know of Englishmen, we can boldly say that they will never take anybody into their fold simply on the ground that he eats beef and dresses like them. Our W. C. Bonnerji joined the Congress and helped in the sowing of the seed of anarchism because he could not become a *saheb*. Englishmen cannot make Indians their equals in the manner in which the Moghuls and Pathans identified themselves with the Hindus. In the days of the Moghuls and Pathans a Hindu could, by embracing Islam, become a member of the ruling race. But in these days of British rule a Hindu cannot secure the rights and privileges of a British citizen by becoming a Christian and assuming an English name. If, however, one is born in England, educated from childhood as an Englishman and marries an English woman, then he may get the rights and privileges of an Englishman. What W. C. Bonnerji did not get Mr. Shelley Bonnerji has got. When such is the state of things, it is best for both parties, the rulers and the ruled, to work coolly, having regard to their mutual interest.

The English are also to a certain extent responsible for the birth of anarchism in India. The great evil of anarchism would never have arisen in India if a queer system of education had not been introduced in the country, if Hume, Wedderburn, Bradlaugh and Keir Hardie had not turned the heads of the Indians, and if the Indians had not forsaken their religion in utter disregard of self-restraint. The English have destroyed the old edifice of Hinduism, but have built nothing in its place. Consequently, thorns have grown on the ruins of the old mansion, and in those thorns lurks the serpent of anarchism. Now the thorns have to be cut off and the serpent has to be killed, and at the same time a new edifice has to be built on the foundations of the old. If the English cannot do this, the more thorns they will cut, the more will they grow. The responsibility in this respect does not rest as much on the people as on the rulers. During the last 40 years the constant

abuse of the British system of administration by the press and public speakers has given rise to a deeply-rooted anti-English feeling in the mind of every educated Bengali. A thrill of joy passes through the minds of many people if they find the English in difficulty. This is why all Indians, educated as well as uneducated, have a partiality for the Germans whom they have never even seen. People may not express this feeling for fear of the law, but it is in their minds. And it is because this feeling exists that many people cannot speak out their minds and anarchist murderers and dacoits cannot be caught. It does not seem that any number of arrests will lead to the detection of the real gang. On the contrary, this gang is prospering and will prosper. Anarchism is being preached among the thousands of students studying in large colleges and living in large hostels. The boys have acquired a liking for theft and dacoity, because they can be easily committed. The English have failed to discover any means to destroy this liking. If our boys are brought up like sons of Englishmen and then are not allowed opportunities to become *sahebs*, they are bound to go wrong. Sons of Bengalis and subjects as they are, they will keep in the right path if they are brought up as such. If they are brought up as sons of white men, as in the Hastings House School, they will behave as Englishmen. In this desire to imitate Englishmen lies the root of anarchism. As long as high English education and European civilisation flourish here, anarchism will thrive, openly or secretly,—nothing will be able to destroy it thoroughly.

This is why we are inclined to ask, Do you know what all this fear is for? Many of us have deceived ourselves and hence want to have recourse to reticence for fear of being caught. So long as this fear continues our reticence will continue and Government will not hear the truth from anybody. Everyone will, like a sycophant, say what Government likes to hear. Under the circumstances, Government has one of two courses open to it, namely, repression or giving us the rights of Englishmen. As there are two paths open to the people, so there are two paths open to the rulers. It rests with the people and the rulers to choose the path they will follow in future.

82. The *Dainik Basumati* (Calcutta) of the 20th July writes that in view of the recrudescence of dacoities and of police assassinations, it is only natural that Government

"Arrests."

should enhance the powers of the police. But it is also right and natural in such a case to expect the police to show themselves worthy of their new powers. Otherwise, we must hold that the grant of new powers has failed of its purpose and should be withdrawn, as likely to lead to public oppression.

Previous to the recent police assassinations, some persons friendly to the police held that the large number of internments they had effected had at last produced the desired effect and that anarchist crime was decreasing in consequence. This view has now been found out to be rather premature. It is no use trying to defend the police by saying that the anarchists have their centre at Chandernagore. If the police know the criminals, why do they not catch them as soon as they cross over into British territory? And why do some of the political prosecutions they get up fail in the law-courts? This is not by any means creditable to the force.

As for the recent arrests, even the arrest of over a 100 men has not brought the real offenders into the grip of the police, as is shown by the offer of a reward of Rs. 15,000 for the detection of the murderer. In the meantime, by discharging some of the men arrested, the police admit their innocence. Why then were they arrested at all?

An anonymous correspondent of the *Statesman* has taken it on himself most improperly to attack men like Sir S. P. Sinha and Mr. Justice Chaudhuri for having encouraged by their presence the Bengali volunteers for the French army who recently left Chandernagore, one of the organisers of this volunteering movement, Babu Charu Chandra Ray, being a police suspect. And hence the correspondent accuses the above-named Bengali leaders and others of sympathy with anarchists or of gross ignorance. The correspondent has also attacked the French Government for having enlisted these Bengalis into its army. He apparently forgets that in the French Republic all citizens are equal in the eye of the law and have the right to bear arms and to fight for their country. It is only in deference to the susceptibilities of the people of French

DAINIK BASUMATI,
July 20th, 1916.

India that they have been conscripted for the Republican army. In the present war, all French subjects, wherever found, want to fight for the glory of their State. In British India too, Indians wanted to fight to add to the glory of the British Empire, but Government refused—whether rightly or wrongly is a matter of opinion. The French Government, on the other hand, decided to accord its subjects their cherished desire—it had no intention, as the *Statesman's* correspondent insinuates, of thereby affording British Indian anarchists a fresh ground of complaint against the British Government as compared with the French Government.

Other crazy people have used the columns of newspapers to suggest that all Europeans should go about armed and all suspects should be hanged. Government, of course, will not listen to such foolish suggestions. But this abuse of Bengalis by Anglo-Indians is really ridiculous. After all, these anarchist crimes are injuring Bengalis—the ruling race is quite untouched by them. If internments and deportations were any good, the Bengali public would naturally be foremost in advocating these measures. But have they proved efficacious? If not, some change seems called for. The present system of collecting evidence in secret affords loopholes for errors and injustice. Let Government, therefore, reconsider for once the propriety of persisting in its present policy.

NAYAK.
July 20th, 1918.

83. The *Nayak* (Calcutta) of the 20th July writes:—

Anarchism and the police.

We cannot understand why the police search so many houses in order to discover the source of anarchism. The illiterate thieves and dacoits of old never used to conceal their booty in their own houses or even in their villages, and is it likely that *bhadralok* dacoits, who are educated and clever men, should be so silly as to keep their booty in their own houses?

To speak the truth, the police have not yet been able to trace anarchism to its source in spite of the numerous house-searches they have conducted during the last ten years. So far nothing has been found in a single house which may be judged by a court of law as conclusive evidence for convicting any gang of dacoits, and one must say that these house-searches have served no useful purpose but, on the other hand, intensified public discontent.

Even admitting the police view of the situation to be correct, we must say that the searching of houses is not quite the right thing. As we have already said, these dacoits and murderers are not fools. They are too clever for the police, who get tricked by them at every step. We must say that no good will be done if the work of investigation is carried on in the old fashion which will only lead to waste of money.

Roughly speaking, Government will have to spend at least five thousand rupees a month if they intern two hundred young men. This sum will be required only for their board, and their lodging and other expenses will bring the total up to more than a lakh of rupees a year. Over and above this, there is the cost of law-cases, the remunerations of Special Commissioners, lawyers' fees, maintenance of under-trial prisoners, salaries of detective officers, etc. We are inclined to think that Government has to spend about twenty-five lakhs of rupees annually on the campaign against anarchism. Thus it has already spent two and a half crores of rupees during the last ten years. But to what purpose?

BANGALI.
July 22nd, 1918.

84. The *Bangali* (Calcutta) of the 22nd July has the following:—

"The public and the police."

Many high officials in this country as well as a large section of the self-important Anglo-Indian Press, notably the wiseacres of Koila Ghat (*i.e.*, the *Englishman*) and Chowringhee (*i.e.*, the *Statesman*), are under the impression that the Indian public are a worthless lot who do not give any help to the police in the matter of catching anarchists and even thieves and dacoits. They think that it is this apathy of the public to help the police that is responsible for the work of the latter often not being satisfactory, and they take exception to "the worthless idlers" of this country describing the police as inefficient and capable of arresting criminals only if the public find them out for them. Now the idea which the public have of the efficiency of the police may not exactly be a mere figment of their idle brain, since the public, as is usual with all human beings, draw their conclusions from what they see. We do not think that one would be quite

justified if one were to blame them for this. Nor are we prepared to admit that there is no justification for our countrymen being unwilling to be on intimate terms with the police and help them in running anarchists and other criminals to earth, but rather quietly smoking their *hookahs* and reviling the police. The Indian public do not care to be on intimate terms with the police, whom they regard as Death personified. And why they are in such terror of the police can be easily found out by questioning any member of the public on the subject. There are both good and bad men in the police, though, of course, we will not mention any names. There are in the Bengal Police a few good men who are held in great esteem by the public and are even looked upon by the latter as their friends and counsellors. The treatment, however, which certain members of the lower ranks of the police accord to the public are too well known to need mention here. We have heard of a police daroga who extorted a bribe from an old man, whose son had been drowned, by threatening to send him up on a charge of having murdered his son. We also know of another case in which a gentleman, who had been systematically losing his household utensils, refused to inform the police just to avoid the annoyance of policemen entering his zenana and subjecting his womenfolk to a vexatious cross-examination. Is it then any wonder that the public fight shy of the police? Those who fear to help the police think it impossible for them to accompany the latter while they hunt for thieves and dacoits, and consider it useless to do anything, since the police generally put in their appearance after a theft or dacoity has taken place and the perpetrators thereof have made good their escape. To help the police then means to fight with dacoits in their (of the police) absence. But since the people are not allowed to keep any weapons of defence but the *lathi*, how can they successfully fight with dacoits, who are generally well armed? True, sometimes they do offer resistance to dacoits and even lose their lives in doing so; but how often can they be expected to lay down their lives just for the sake of a reward? Then, again, our people know that in order to prove their own efficiency the police often magnify crimes. In such a case the people have either to support the police version of the affair and thus perjure themselves, or depose against the police and incur the displeasure of the local daroga and suffer its dire consequences. It is for these reasons that the public do not sympathise with the police. Let the police be trustworthy, free from their present evil reputation, and the public will readily help them. It is the duty of our rulers as much as of our countrymen to see that the police be deserving of trust.

85. The *Pravasi* (Calcutta) for *Sravan* 1323 (B.E.) has the following:—

"Political murders."

The recent murder of three police officers has revived the question as to how to prevent political murders. It may be doubted whether all the murders of Government servants as yet committed were really "political." Murders might have been committed by oppressed people for wreaking vengeance on their oppressors. The Anglo-Indian Press is almost unanimous as to the means of preventing these murders. It wants more repressive laws, less judicial trials and more powers for the police and Magistrates. Most probably Lord Carmichael also is of the same opinion. For, it is evident from what he has said in the Legislative Council, that in his opinion the condition of the country would have been worse but for the power vested by the law in the Government and the police to arrest suspected persons and intern and deport them without trial, and it will be better still if the Government and the police are vested with even larger powers. We do not see that the condition of the country has improved since the passing of the Defence of India Act, which has given the police the above power. Dacoity and "political" murders are now as prevalent as they were before. The Government may say that but for the internment of 190 persons and deportation of 21, there would have been more outrages, but it is a mere uncorroborated statement which, however, high the person from whom it emanates, cannot be accepted as correct without definite proof.

It is true that the British Empire is at present engaged in a war, but no "state of war" exists in India. This is proved by the fact that while there is at present only a few thousands of soldiers in the country, its more than three hundred and ten millions of inhabitants are calm and quiet. Inability to arrest criminals no doubt proves the incompetence of the police, but one sees no ground for increasing the powers of the police and magistracy in such

PRAVASI, SHAVAN,
1323 (B. E.)

a peaceful country on the pretext of war. It has been said from the side of Government that the Defence of India Act is analogous to the British Defence of the Realm Act. In England the Defence of the Realm Act is applied only against such people as obstruct the progress of the war (against the enemy), help the enemy or conspire with them, but the case is different in India. We have not heard of a Bengali obstructing the progress of the war. On the contrary, the Bengalis offered to help the English by enlisting as soldiers, but the offer was rejected. Lord Carmichael himself has said that most of the people who were under police surveillance had no connection with the Germans; and we, for ourselves, very much doubt whether even a single person among us has any connection with the enemy. Let Government coolly consider whether the power given by the Defence of India Act is not being abused. It is now of paramount importance to think out means of increasing the capacity of the police to detect criminals and reducing the possibility of innocent people being oppressed by the police. Those who break the law must, of course, be punished. But the system of administration must be such that it does not drive discontented, unemployed and headstrong people to the ranks of anarchists. The object of Indian editors in requesting Government to adopt a "conciliatory policy" is not that Government should give sumptuous feasts to political murderers and dacoits and grant *jaigirs* to them, but that accused persons should be tried and punished by open law-courts and all administrative matters should be so managed as not to give rise to serious discontent among the people; for, if intense discontent prevails in the country, it is likely to induce some hot-blooded young men to join hands with anarchists—the advice of their elders and the fear of the law cannot keep them back. But if there be no intense discontent in the country, anarchism will not flourish and may, in course of time, die out. It is extremely difficult and perhaps impossible to eradicate anarchism by means of severe measures, such as the hanging of anarchists.

If the public service is filled with foreigners in disregard of the claims of able men in the country, discontent is bound to increase, as also the number of unemployed in it. The industries and commerce of the Indians have been destroyed in various ways. If Government sincerely tries to improve them, the number of unemployed will decrease. Hunger and anarchism are closely allied. We cannot confidently assert that in no country have well-fed men turned anarchists, but everyone knows that hungry men become very excitable.

Anglo-Indian newspapers sometimes call us anarchists, sometimes liars, and sometimes cowards. The Government says nothing against this. Last year the Inspector-General of Police, in his official report, called all Bengalis cowards, and the Government made no remark on it. It would not be truthful to say that such causes operate to increase the calm in the country. It is true that the Secretary of State for India, the Governor-General, Governors and Lieutenant-Governors sometimes praise the loyalty of the Indians, but they keep quiet when the Anglo-Indian newspapers conducted by their country men call them disloyal. Consequently, the simple Indians do not know the real opinion of Englishmen.

We do not want that our young men should commit murders and be hanged. What we want is that they should be content to live a life of hard labour out of love for their country. But if in order to suppress crime, Government says, "Be ready to hand over your life and property to the police," we cannot comply. Every man is liable to error and is liable to be influenced by greed and anger. The less a man is vested with powers in the exercise of which he has not to render an account of his conduct openly, the better.

86. When Babu Aswini Kumar Datta and some others, writes the

Pravasi (Calcutta) for *Sranan* 1323 (B.E.), were deported, there was a great commotion in the country and the press; but before His Excellency's recent announcement in Council, no one knew that Government had recently deported 21 persons, and even though the fact has been made known there is no agitation over it. It may be that the country has grown accustomed to the evil or that it has lost its old faith in the justice of British rule and seen the futility of agitation. However that may be, if any member of the Legislative Council

can elicit from Government the names and residence of the interned and deported persons the country will know what sort of people are considered dangerous by Government.

87. The *Dainik Chandrika* (Calcutta) of the 24th July writes :—

"India and the Imperial Federation."

Even if the fond hope of our people that India will be allowed to send a representative to the Imperial Federation be not fulfilled, even if India have to remain as a dependency while the Colonies are included in the Federation, we earnestly pray that no representatives of the Colonies may be vested with powers to meddle in the internal affairs of our country, for such a thing will not be conducive to the welfare of anybody. Thanks to the enlightening influence of British rule, the eyes of our people are being gradually opened and they are learning to know what their rights and privileges are. They are steadily growing in fitness and are trying to be men in the real sense of the word. We must, therefore, say that men like Mr. Cox, who in his article in the *Sunday Times* of the 18th June remarks that Indians will be happy to continue in their present condition for ever, are greatly mistaken.

88. The *Bangali* (Calcutta) of the 24th July has the following :—

"A Daniel come to judgment."

Mrs. Besant's pamphlet on Home Rule in India seems to have enraged a section of the English Press which is not prepared to believe that the people of India are anything but happy and prosperous. The *Times* says that the standard of comfort and vitality among all classes in India has shown a great advance during the last twenty years. And this from a paper which is supposed to be well informed of the state of things in our country! How far the *Times's* idea is based upon facts can be easily judged from the picture of poverty which one sees everywhere in India. So far as the middle classes are concerned, want and misery have come to be chronic with them and longevity is now quite a rare thing. Almost every one of them suffers from some chronic ailment or other, which undermines his constitution and sends him to an early grave. Then there are the ravages of epidemics. As regards the lower classes, if twenty years of scarcity of food be a sign of prosperity, then they are prosperous indeed. If the writer in the *Times* had cared to look up official statistics, his mind would have been disabused of the opinion he holds about the condition of our people. There was prosperity in our country when in the good old days we had plenty of food, but those days are gone. We know that by our own labours and under the kind and sympathetic British rule we shall some day be able to regain our old prosperity, but till then the *Times* might have done better not to indulge in the pastime of prodding our painful sore.

89. Since there is sure to be a great demand for jute this year, the *Moslem Hitaishi* (Calcutta) of the 21st July asks its

"A warning to jute growers."

mufassil readers to warn all jute-growers not to be in a hurry to sell their produce cheap. Jute-mills obtained enormous profits last year by making bags, and this year also there will be a great demand for gunny-bags; so it would not be wise for cultivators to part with their jute at cheap rates.

90. The *Mohammadi* (Calcutta) of the 21st July suggests that Bengali

About jute.

raiylats growing jute should be taught to hold back their stocks for some time till they can get advantageous prices for them. They are bound to get their own prices if they only wait, for there are rich mill-owners and others who can well afford to pay any reasonable price for jute and still make handsome profits.

91. The *Mohammadi* (Calcutta) of the 21st July refers to the discussion

The session of the League.

now going on as to where the next sitting of the Moslem League should take place. Lucknow is the best place, because the Congress will also meet there. It is for this very reason, however, that some people object to the choice of Lucknow, fearing that in that case the League would become too much subject to Congress influences. This is rather hard to understand. The resolutions of the League stand a better chance of acceptance by Government if Hindu opinion can be brought round to admitting their justice. If Hindu opposition is to be disarmed, it can only be done by the League and the Congress having a common meeting-place. It was directly owing to the fact that these two bodies met at

DAINIK CHANDRIKA.
July 24th, 1916.

BANGALI,
July 24th, 1916.

MOSLEM HITASHI,
July 21st, 1916.

MOHAMMADI,
July 21st, 1916.

MOHAMMADI,
July 21st, 1916.

Bombay last winter that some Hindu members of the Legislative Council of the United Provinces were recently found supporting the Moslem demand for separate representation on the local municipalities.

MOSLEM HITAISHI.
July 21st 1916.

92. The *Moslem Hitaishi* (Calcutta) of the 21st July is very pleased with the appointment of Sir Theodore Morrison as the Governor of East Africa, and is confident

that with his well-known sympathies for Musalmans and his sterling abilities he will ensure peace and happiness to the people he is going to govern.

SAMAY.
July 22nd, 1916.

93. The *Samay* (Calcutta) of the 22nd July refers to an article by Mr. J. A. Hoburn in the columns of the *Nation*, reproduced by the *Amrita Bazar Patrika* of the

"Interference with liberty in England also."

10th July, complaining that the liberty of public

opinion has been restricted even in England since the outbreak of war, and makes the following comment on it:—

When such is the situation in England, the home of liberty, our readers will, instead of despising us, compassionate us for what we are forced to write in the papers, so that our despicable lives may be saved from the grip of the terrible law in this subject country. Newspaper readers know how the Defence of India Act and the Press Act are being applied and with what effect. But possibly when the present situation changes for the better, Government may kindly restore us some measure of liberty.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 29th July 1916.

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 29th July 1916.

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CONFIDENTIAL

CONFIDENTIAL

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE
BRANCH.**

[As it stood on 1st January 1916.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Mati Lal Ghosh, Hindu Kayastha, age about 62, and Pijus Kanti Ghosh, a cousin of Mati Lal.	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabartti, of Jessore, Brahmin.	300
3	"Bengalee" (N)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 70.	5,000
4	"Bulletin of the Calcutta Mathematical Society" (P.)	Ditto	Quarterly	Phanindra Lal Ganguli, Brahmin, age about 36.	400
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 44.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatarji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Purna Chandra Nandi, Native Christian, age about 51.	540
8	"Calcutta University Magazine." (P.)	Ditto	Do.	Dewan Bahadur Dr. Hira Lal Basu, Kayastha, age about 41.	300
9	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 42.	1,700
10	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 39	1,000
11	"Current Indian Cases." (P.)	Ditto	Monthly	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000
12	"East" (N)	Dacca	Weekly	Mohim Ch. Sen, age 63	200
13	"Food and Drugs"	Calcutta	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 58.	650
14	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 58.	300
15	"Hablul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 47	1,000
16	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 47	500
17	"Herald" (N)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 31.	2,000
18	"Hindoo Patriot." (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 48	2,000
19	"Hindu Review." (P)	Ditto	Monthly	Bipin Ch. Pal, Hindu Teli, age 51	900
20	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
21	"Indian Case Notes" (P)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000 (Suspended.)
22	"Indian Cycle and Motor Journal." (P.)	Ditto	Do.	Sudhir Kumar Sen, B.A., Hindu Baidya, age about 28.	200
23	"Indian Empire" (N)	Ditto	Weekly	Kishor Mohan Banarji, Hindu Brahmin, age 36.	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Indian Express" (P) ...	Calcutta	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 52.	100 to 250
25	"Indian Homœopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 47.	500 Discontinued for the present.
26	"Indian Homœopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
27	"Indian Medical Record" (The). (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 39, and Committee.	800
28	"Indian Messenger" (N)	Ditto	Weekly ...	Pratul Ch. Som, Brahmo, age 53	500
29	"Indian Mirror" (N)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 37.	500
30	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subranabanik, age 48	Unknown.
31	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 41.	500 to 1,000 (Suspended.)
32	"Industry" (P) ...	Ditto	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 37.	1,600
33	"Journal of the Moslem Institute." (P.)	Ditto	Quarterly ...	A. H. Harley, Principal of the Calcutta Madrasa.	300
34	"Journal of the Moslem Law College Hostel." (P.)	Ditto	Monthly ...	Saiyid Mazid Baksh	100
35	"Legal Miscellany and Review." (P.)	Ditto	Do. ...	Rai Bahadur Mohim Chandra Sarkar, Hindu Kayastha, age about 67.	750
36	"Modern Review" (P.)	Ditto	Do. ...	Rama Nanda Chatarji, Brahmo, age 61	2,000
37	"M. S. Journal" (P) ...	Ditto	Do. ...	Dr. Sarat Kumar Mallik, Brahmo, age about 43.	200
38	"Mussalman" (N) ...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 35	1,400
39	"National Magazine" (P)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 68.	500
40	"Presidency College Magazine." (P.)	Ditto	Do. ...	Jagadish Chandra Chakrabarti, Hindu Brahmin, age about 26.	1,000
41	"Regeneration" (P) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 37	200
42	"Rols and Rayyet." (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 65	350
43	"Student" (P) ...	Ditto	Monthly ...	Jitendra Lal Banarji, Hindu Brahmin, age about 43.	100
44	"Telegraph" (N) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 33.	2,500
45	"University Magazine" (P.)	Ditto	Monthly ...	Dewan Bahadur Hira Lal Basu, age about 41.	500
46	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 62, both Brahmos.	400
47	"World's Messenger" (P)	Ditto	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 29.	400

II.—HOME ADMINISTRATION.

(a)—Police.

425. The *Indian Mirror* writes :—The Resolution of the Government of

The Calcutta Police.

INDIAN MIRROR.
20th July 1916.

Bengal on the annual police report will be read with unmingled satisfaction, for it shows that the police administration of Calcutta has been brought to a high state of efficiency. Political crime is being vigorously dealt with, and, considering the difficulties which hamper the force, the results must be regarded as satisfactory. Outrages occur occasionally, but there can be no doubt that the back of the anarchist movement is broken. There is evidence, too, of a growing sense of responsibility among the people of rendering assistance to the police. In the recent political outrage at Bhowanipur, the murderers were pursued by a number of men of the locality, who were unfortunately frightened off by revolver shots. As regards the conduct of the police itself, the public must endorse every word contained in the Government Resolution. No praise can be too high for these devoted public servants, and it is gratifying to see that Government has made liberal provision for the families of those who have lost their lives in the performance of their duty.

426. The *Bengalee* remarks that there is a growing sense of uneasiness

The internments.

BENGALÉE.
20th July 1916.

at the increasing number of internments and the absolute mystery in which they are shrouded. Nothing comes so much home to the people as when their nearest and dearest ones are taken away from them without a word of explanation. Information is asked for, but none is given. If the persons thus dealt with were plotting with the enemy or planning a revolt, the proceedings would be intelligible enough and submitted to as a supreme necessity. When, however, people are arrested first under section 302 of the Indian Penal Code and then, when no evidence is forthcoming, are interned, the community begin to feel that the Defence of India Act is being worked as supplementary to the Penal Code and as dispensing with the need of evidence, which is essential under the ordinary law. The journal feels it its duty to say that the manner in which the Defence of India Act is administered has caused uneasiness and anxiety which is shared by the general community. A person is arrested and taken to Kyd Street; thence he is removed to Dulanda House; his friends run about from place to place, trying to obtain information about him; they know nothing, and can know nothing. The person detained is in no better a position, he knows nothing; not a word of explanation is taken from him. The police and their superior officers, subject to some kind of judicial supervision, have their own way. After a time his relatives are told that he has been interned. Is it surprising that the friends and relations of the interned person should feel a deep sense of dissatisfaction and even irritation, that the story should spread from mouth to mouth, and that others should share their feeling? Is all this wise and statesmanlike? The very purpose of punishment is defeated, for the detained person becomes the object of general sympathy.

427. The *Bengalee* writes :—The *Patrika* is absolutely correct in saying

Babu Shyam Sundar Chakrabarti.

BENGALÉE.
20th July 1916.

that the iron safe in the *Bengalee* office was searched by the police on the information of a spy. Nothing was found in it, and a high official, in alluding to the affair, described the proceedings of the police as idiotic. The idea of the police, the journal believes, was that Babu Shyam Sundar Chakrabarti had concealed property which had been obtained by loot or dacoity. The police were hopelessly wrong. Might they not have gone wrong too in regard to Babu Shyam Sundar Chakrabarti? If there are allegations against him, his explanation might be taken thereon. The journal has known Babu Shyam Sundar Chakrabarti intimately for the last four years. He has been in daily attendance in the *Bengalee* office, and would be the last man to take part in any seditious, anarchical or unlawful movement, as he has condemned such movements wholeheartedly. Now that he is in trouble, the paper feels it its duty to bear this testimony to his character. It would be difficult to find a man of greater honesty or sincerity of purpose, and yet he is arrested and treated as an under-trial prisoner.

BENGALÉE,
23rd July 1916.

423. The *Bengalée* writes:—The C. I. D. erred grievously when they searched the iron safe in the *Bengalée* office, believing, on the information of a spy, that stolen goods, the loot of dacoities, had been concealed in it through the instrumentality of Babu Shyam Sundar Chakrabartti. Might they not have again committed the same mistake in connection with Babu Shyam Sundar Chakrabartti? The case of Panna Lal Sonar, an accused in the Corporation Street dacoity case, shows that the police are apt to persist in a blunder when once they have committed it. That is human nature, and not perhaps police nature. Panna Lal was again and again arrested and as often discharged. Police discretion is seriously at fault when it is clouded by prejudice. No educated Indian believes that the proceedings against Babu Shyam Sundar are at all justifiable. The case has created a profound feeling of uneasiness and has engendered a sense of insecurity.

AMRITA BAZAR
PATRIKA,
21st July 1916.

429. The *Amrita Bazar Patrika* writes that it is an open secret that Babu Shyam Sundar was in the bad books of the C. I. D., though absolutely no charge whatever had been formulated against him when he was deported in 1909.

In spite of this, Babu Surendra Nath kept him on the editorial staff of his paper. This not only reflects great credit on the moral courage and generous feelings of Babu Surendra Nath, but also shows that he would never have retained Babu Shyam Sundar's services if he were not thoroughly convinced of his high character. The paper also agrees with the *Bengalée* that it is beyond conception that Babu Shyam Sundar is capable of associating with anarchists. Why then has he been arrested? What has he done? Where is the safety in society if men like Babu Shyam Sundar can so unceremoniously be taken into police custody on a most serious charge without any explanation? These are the thoughts now uppermost in the public mind. Neither the C. I. D. nor the Government are bound to answer these questions under the law, yet their silence will only create a feeling of alarm and uneasiness throughout the country.

HINDOO PATRIOT,
22nd July 1916.

430. Commenting on the Calcutta Police Administration Report for 1915, the *Hindoo Patriot* writes:—The Government Resolution describes in detail the measures that have been taken to cope with the new form of crime known as motor dacoities. It is claimed that these measures, together with the action which has been taken in other directions to break up the revolutionary gangs and to segregate and restrain the movements of the most dangerous leaders, led temporarily to a perceptible improvement in the situation. Recent events, however, have shown that this improvement is not permanent and that there has been no real diminution in the activity of the terrorists. They have been emboldened chiefly by the all but uniform failure of the police in bringing the real offenders to justice. Why is all this outcry raised in the Nationalist press against the internment of suspected persons? A notion is widely prevalent that in order to conceal their failure in tracing the real culprits, the police have been arresting innocent persons, simply to show that they are not wanting in energy or activity. The journal expects no real improvement until there is a marked improvement in the detective skill and general efficiency of the police. In the present state of things, the journal almost despairs of witnessing any improvement in this direction. The Resolution concludes with the observation that the thanks of Government are specially due to Mr. Clarke for his efficient administration of the department. The journal sees no sign of anything like an "efficient administration." What can be a more convincing proof of inefficiency on the part of the Calcutta Police than that people should have ceased to report ordinary thefts in despair of obtaining any redress? If this is a proof of efficiency, then it does not know what inefficiency means.

BENGALÉE,
22nd July 1916.

431. The story of the prosecution of Mr. Beaman's chauffeur is interesting and instructive, writes the *Bengalée*. This man was arrested for complicity in burglary on the evidence of some informer or informers. For nearly three weeks he was kept in the lock-up, and then discharged. On release he was immediately re-arrested on a charge under section 110 of the Criminal Procedure Code.

There being no evidence against him, he was again discharged. His troubles were not yet over, for he was again arrested for complicity in the Corporation Street dacoity. Again the evidence was found to be insufficient and he was discharged. The paper does not know whether he will be interned or not. It is the same man who was handcuffed, tied with a rope and marched off to the Barrackpur railway station—treatment against which Mr. Beaman strongly protested in the newspapers. What is the reparation for the needless insult and humiliation inflicted upon him? After all, he is declared innocent by a competent Court. Comments on the above are needless. An ounce of fact is worth a ton of theory.

432. Referring to the case of Panna Lal Sonar, the *Bengalee* writes that if there was no evidence against him, why was he arrested at all and kept in *hajat* for several

A case that needs sifting.

weeks? The police had been after him for some time, and whenever he was brought up before a court of law, the evidence was found unsatisfactory and he was discharged. The failure of the police in previous cases should have made them careful in dealing with him and in testing the evidence before locking him up and placing him before a Magistrate. They acted recklessly and in a manner devoid of all sense of responsibility. The whole case requires thorough sifting by some superior authority. The regulations that make it possible for policemen to handcuff under-trial prisoners and tie them with a rope should forthwith be repealed.

433. Commenting on the discharge of Panna Lal Sonar in the Corporation Street dacoity case, the *Amrita Bazar Patrika* writes that it need hardly remind its readers that

Panna Lal Sonar's case.

this man is the chauffeur of Mr. Beaman, of Barrackpur, and happened somehow to have incurred the displeasure of the police, was again and again arrested, handcuffed, kept in custody and tried by competent Courts, with the same result each time. A narration of facts by Mr. Beaman in the *Englishman* provoked the Magistrate of the 24-Parganas, Mr. Goode, to come out of his shell of official reticence and seek to furnish an apology for the police. The paper asks Mr. Goode why the man was again arrested if there was not sufficient evidence against him to warrant a conviction? Was it not his duty as the District Magistrate, when the matter assumed the proportions of a public scandal, to go into the evidence and order his immediate release? The executive in this country are certainly all-powerful, but here is a case which should be carried to the highest tribunal to test their powers.

434. The *Amrita Bazar Patrika* asks:—What is the most glorious privilege under British rule? Of course, the

Why these internments under the Defence of India Act?

personal security of the subject. Even the assassin caught red-handed cannot be punished without a judicial trial. Are Indians free British subjects? No doubt they are. If so, how are people being punished before trial, nay, even without being charged? The fact need not be concealed that arrests and internments by shoals have created the greatest alarm possible. No man, however high his position, feels himself safe from the activities of the C. I. D. Has any appreciable good been achieved by spiriting away the King's subjects on mere suspicion and compelling them to reside at particular places under particular conditions and police surveillance, ruining their future prospects and starving their families in many cases? This extraordinary measure is justified, in the opinion of the Government, by extraordinary circumstances. The fact that the Act has been introduced and passed while the war is going on and that it will cease to operate some time after the war, makes it quite clear that it has some connection with the war. In fact, it is a preventive and precautionary measure intended to maintain peace in India while the war is in progress. Are there any signs that India has been affected or disturbed by the war? On the contrary, it has been repeatedly and emphatically stated on the highest authority that India was never so loyal as she is now and she has not been found wanting in England's hour of trial. India is loyal, but at the same time it is unavoidable that amidst such a large population there should be some unruly or disaffected persons inclined to mischief. This also has been recognised by the highest authorities, who are not disposed to exaggerate or attach much importance to it.

BENGALUR,
23rd July 1916.

AMRITA BAZAR
PATRIKA,
24th July 1916.

AMRITA BAZAR
PATRIKA,
24th July 1916.

Anarchist crime appeared in India eight years ago and so far all attempts to suppress it have failed. This is a fact that cannot be disputed. Nevertheless, it is utterly unjust to hold a whole class of people or community responsible for anarchist outrages, as has been done in India by some Anglo-Indian papers and others. Judging by the experience of Europe, one can scarcely hope that anarchism will disappear from India after the war, or that it will be stamped out by the Defence of India Act or any other law that may be passed. Under the Defence of India Act internments have been made in different parts of the country, but they have been most numerous in Bengal. It is apparent that internments are usually made on two grounds—either objectionable writing and speaking or alleged complicity in political or anarchist crime. The editors of the *Comrade* and *Zemindar* have been interned because the authorities considered their writings or their activities dangerous to public safety. Some religious preachers in the Punjab have been interned for the same reason, but in Bengal almost all the persons interned are young men. The theory of the *Statesman* that these men were concerned with German intrigues has been contradicted by His Excellency the Governor himself. Consequently, these internments must have some connection with political crime and anarchist outrages. Nearly two hundred men have been interned in Bengal, and wholesale arrests have recently been made under the Defence of India Act. Have anarchist outrages and political offences decreased in consequence? These arrests and detentions have had no effect upon political crime in Bengal. Police officers engaged in detecting anarchist offences are killed now as they were killed before the internments, while political dacoities are as common now as they were before the Defence of India Act was passed. What else is to be expected when the actual offenders escape each time and remain at large? Suppose *A*, *B* and *C* commit a dacoity in a motor-car and escape with the booty. How will it affect them if *D*, *E* and *F* are interned, and what will prevent them from committing another dacoity at the first opportunity? Similarly, in every case in which a C. I. D. officer has been assassinated the murderers have escaped, often in broad daylight and in presence of hundreds of people. Offers of large rewards and the most vigorous search have failed to find them or to bring them to justice. If five thousand persons are interned, it will make no difference to the gang of desperadoes who carry on the vendetta against the police. It is believed in official and non-official Anglo-Indian circles that the anarchist movement is an organisation at which the Defence of India Act is evidently intended to strike. Now, whenever an outrage is committed the persons actually guilty should be punished, and others may be arrested on suspicion or interned as accomplices or otherwise concerned with such crime. This would not make the Defence Act justifiable, but it would to some extent serve the purpose for which the Government have introduced it. Up to the present this purpose has not been served at all by the action taken under the Defence Act. The really guilty persons have as a rule escaped. They have neither been brought under the ordinary law nor have they been interned. As regards the persons actually interned, one does not know what evidence the Government has against them, but the sequestration of these men has had no effect on political or anarchist crime. There has been, on the other hand, a good deal of irritation and bitterness; complaints have often been heard that the allowances given to the persons interned are very small. There has been no decrease of political crime and the Defence Act has failed to attain the purpose for which it was passed. Why then these internments, which have been convulsing Indian society?

BENGALIAN,
26th July 1916.

435. The *Bengalee* writes that in England, orders of internment have only been passed against persons of "hostile origin." Under the English law, they may also be passed against persons suspected of "hostile association." In England, it is clearly a war measure, intended to deal only with exigencies arising out of the war. The Indian Act is far more comprehensive and deals with a number of offences which have no connection with the present situation and may be tried under the ordinary law. It is open to the High Court in England to enquire into cases of arrest or detention by the issue of a rule *nisi* or writ of *habeas corpus*. Here, under the Defence of India Act, the jurisdiction of the High Court to make such an enquiry is expressly

taken away, and the executive order of the Government is final. The journal has been told that no one is interned whose case has not been considered by a judicial expert. Is the suspected person in every case made cognizant of the allegations against him, and is he allowed the opportunity of submitting an explanation? The answer must be in the negative. Under the Defence of the Realm Act, when a British subject not subject to military law is alleged to be guilty of an offence against any regulations under the Act, he is entitled within six days to claim trial by a Civil Court with a jury instead of being tried by a court-martial and, further, the Act provides that before trial and as soon as practicable after arrest, the general nature of the charge shall be communicated to him in writing. The least that the Government can and ought to do is to acquaint the suspected person with the allegations against him and to allow him the opportunity of offering an explanation, which, together with all the papers in the case, should be considered by an Advisory Committee to be appointed in that behalf.

(h)—General.

436. It is the birthright of every people, writes the *Mussalman*, to have recourse to constitutional or lawful agitation for the redress of their grievances, but unfortunately

MUSSALMAN,
21st July 1916.

at the present moment the temper of the bureaucracy in India is so irritable that it has become almost impossible for the people of the country to carry on any agitation. The people of India are proverbially docile, and the agitations which their responsible leaders inaugurate are always harmless so far as the peace and tranquillity of the country is concerned, but unfortunately the present is a time when no public man, however loyal, can consider himself safe from the operation of Acts and Regulations. One's personal liberty may be snatched away at the will of the executive. It is a matter of regret that the punishments without trial and the orders for expulsion are mainly based on police reports and evidence which have frequently been found to be absolutely unreliable. His Excellency, the journal hopes, will pardon it for saying that though he himself honestly believes that any action taken by him—action based on reports of his subordinates or colleagues—is justifiable, it is not so in many cases. His Excellency acts on the advice of others and looks at things through official spectacles. Anything calculated to thwart constitutional agitation is dangerous. Sitting on the safety-valve is never safe, and if the rulers always bear this in mind, then those engaged in constitutional agitation for the betterment of their country or their community will never be suspected or dealt with in a most ill-advised manner.

437. The *Bengalee* writes:—The eager desire of the younger generation of Indians to enlist as volunteers and fight for King and Empire has been denied fulfilment.

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22nd July 1916.

The noble sentiment that was kindled in the hearts of these young men has not been gratified, their aspirations have been chilled. By their offer of personal service being refused, the racial distinction between the Indian and Colonial subjects of the Empire has been still further accentuated. The resources of the country have, instead, been turned largely towards crushing a handful of anarchists. Arrests, internments and various proceedings under the Press Act have become common. A more unwise policy it is impossible to conceive. Repress lawlessness by all means to secure peace and order within the realm, but side by side with it let also those larger and more beneficial measures be adopted which alone will enable Indians to reach their goal and work out their destiny under the ægis of British rule.

438. The *Amrita Bazar Patrika* writes that fifty years ago the Bengalis, one of the healthiest races in India, had no idea that they would ever be in the iron grip of malaria.

AMRITA BAZAR
PATRIKA,
22nd July 1916.

Malaria! Malaria!! Malaria!!!

Within the last half century this pestilence has swept away tens of millions of people from Bengal. Enter any village in Bengal, and the silent homesteads and the dilapidated houses, many of them originally palatial buildings, proclaim the fact that it was at one time inhabited by a prosperous population, three-fourths of whom are dead and gone. It is desolation from one end

of the village to the other. It has been officially admitted that in such advanced districts as Nadia, Jessore, Berhampur and Rajshahi, not only has the population decreased, but, as a rule, the death-rate exceeds the birth-rate. Is it possible that the Bengali nation is dying out like the old Greeks who fell a prey to this terrible disease?

AMRITA BAZAR
PATRIKA
25th July 1916.

439. The *Amrita Bazar Patrika* writes :—There is no doubt militarism has taken root in England. The manner in which the Defence of the Realm Act is being enforced

shows it clearly. In India the State is their "*mamooli ma-bap*." If Englishmen have their Defence of the Realm Act, so have Indians its prototype in a more repressive form. If it is militarism in England, it is in India executivism, which is more terror-inspiring than the other, as it wields military powers in civil offences. The *Englishman* in a recent article talks with pride of English democracy which, it says, is "the exact opposite of the German servility to arrogant authority," but at least for the present, the hated Germans and the British are practically in the same boat.

BENGALIAN,
25th July 1916.

440. The *Bengalee* writes that it has not always been able to see eye to eye with Mr. Tilak in regard to many public questions, but his patriotism, self-sacrifice and devotion to

what he believes to be the true interests of his country are beyond all question. The presentation of a purse of a lakh of rupees is a fitting recognition of the man and his work. It is in fact a rejoinder to the treatment which unfortunately he has received too often from the authorities.

AMRITA BAZAR
PATRIKA,
25th July 1916.

441. The *Amrita Bazar Patrika* writes :—The whole of India offers its hearty congratulations to Mr. Bal Gangadhar Tilak on his attaining the age of 60. No Indian

suffered so much for his country and was so pitilessly persecuted, not only by the Anglo-Indians, but also by a section of the Indian community, among whom were some of the most prominent men. He was sentenced to transportation for six years by an Indian Judge, who convicted him on the verdict of a jury which was wholly European, the two Indian jurors who knew the language of the incriminating articles finding him not guilty! Very few expected Mr. Tilak to come back alive, but he was under divine protection and survived to return home. The significance of the presentation of a purse containing over a lakh of rupees cannot be overstated. It is a fitting reply to his enemies, and may confusion always seize them!

AMRITA BAZAR
PATRIKA,
26th July 1916.

442. The *Amrita Bazar Patrika* writes :—While India is crying for Home Rule, the executive grip is being more and more tightened. Ponder on the case of the five South African traders disposed of by Mr. Justice A. Chaudhuri about a week ago. They are

The High Court and the executive : The case of the South African traders.

inhabitants of Surat and went to South Africa for trading purposes. On arrival at Calcutta on the 19th June 1916 they were arrested under the orders of the Commissioner of Police without a warrant. The police have obtained a new privilege—that of arresting a person without a warrant! These men have been continually in custody since their arrest. Failing to obtain bail, they made a representation to the Secretary to the Government of Bengal and were informed that as it was ordinary criminal case the Government could not interfere. They protested that they had committed no offence; the police could bring no charge against them. Nevertheless, they had to stay in the lock-up. At last they sought relief from the High Court, but there, too, they got none whatever. As Mr. Justice Chaudhuri said in effect, the highest judicial tribunal in the country has been tied hand and foot by an Executive Act and cannot interfere with the actions of the executive in this matter! The executive have hitherto been subordinate to the judiciary. The position is now reversed. The judiciary have to pay homage to the executive. In the case under notice, Justice Chaudhuri frankly admitted that the detention of the prisoners for a considerable time without warrant and merely on suspicion that they had committed some unknown offence was "*prima facie* illegal and high-handed." What a fine position has been created for the subjects of the British Crown in India! Any man can be arrested without a warrant under the orders of this Act on the plea of "protecting the State from acts prejudicial to its interests" and detained in custody for an indefinite period and no

judicial authority in the land can save him from this illegal and high-handed proceeding. The executive are not bound to disclose the acts from which the State is to be protected. Where is the vaunted liberty of the subject?

F. P. McKINTY,

Special Assistant.

13, ELYSIUM ROW,

CALCUTTA,

The 29th July 1916.

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